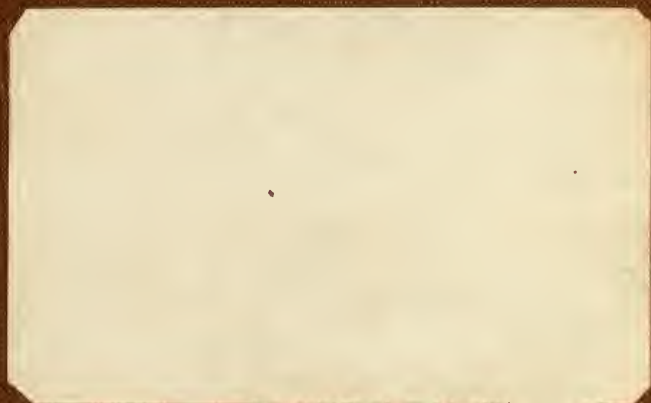


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Dear Sir.

Previously to the receipt of your very acceptable letter I had nearly satisfied myself, that Dr Fiske's note respecting May Willard is incorrect.

Your ~~as~~ statements have removed all doubt. and in connexion with a paper (P. 196 Hub. Ind. Wars. Worcester Edition) renders it altogether certain, that he died in office. I shall take pleasure in stating, that the author of this heroic deed, though not rewarded was not disgraced therefore.

Lest you should expect more than will be realized from my history of the Town I think it not improper to say, that ~~and~~ I recently preached a sermon in which I barely touch on the principal events, that have affected this place. The people wish to have it printed. I have therefore collected what documents I could find respecting the Town. and am engaged in putting them into the form of

of Notes. As to Records we are miserably
deficient. Those previous to 1675 were either
destroyed in the conflagration of the Town
or lost. A large portion of our records
since that period were burned in the
house, where they were deposited. Our
Church Records do not go back to a
period earlier, than 1750. The antiquity
of the town. and the interesting events, which
have occurred here, seem at first thought
to furnish abundant material for a History
but a want of authentic documents leaves
almost every one of these particulars in
uncertainty. Perhaps I shall be able to
make 30, or 40 pages of notes. calculated to
give a correct general view of the
state of things here. A minute detail is
impossible. I shall take pleasure in furnishing
you a copy

Respectfully yours

Brookfield

Jos. J. Foot

Dec 26th 1828

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Buckley's Bay

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John William Esq.

London

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Jos. Willard Esq
Lancaster -
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Author

HISTORICAL DISCOURSE,

DELIVERED AT

BROOKFIELD, MASS.

NOV. 27, 1828,

THE DAY OF THE

ANNUAL THANKSGIVING.

BY JOSEPH I. FOOT,
PASTOR OF THE FIRST CHURCH IN BROOKFIELD.

"Inasmuch as this town is of ancient date, and, compared with most of the Towns in this County, even with the shire Town itself, is like an elder matron amidst a group of younger Females; and inasmuch as it has been famous for Indian inhabitants, Indian wars and Indian barbarities, I have for a considerable time felt a strong inclination and desire to search into its history—to find out its origin—the difficulties and hardships of its first English Inhabitants, its gradual increase and progressive improvements."

REV. DR. FISKE'S HIST. SERM. 1775.

PUBLISHED BY REQUEST.



BROOKFIELD:
PRINTED BY E. AND G. MERRIAM.

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HISTORICAL DISCOURSE.



Psalm CXLV. 4.

*One generation shall praise thy works to another
and shall declare thy mighty acts.*

TO perpetuate a knowledge of the dealings of God with us is equally the dictate of patriotism and religion. No one, who loves his country, can meditate on the favours, which have been poured upon her, without desiring, that they may be accurately told to future generations. No one, who loves the Lord, can think on his kind care and ever watchful protection without feeling, that his interpositions should be held in grateful and everlasting remembrance. Under the combined influence of these feelings a venerable monarch of Israel said, "Give ear, O my people, to my law, incline your ears to the words of my mouth. I will utter dark sayings of old, which we have heard and known and our fathers have told us, we will not hide them from their children, shewing to the generation to come the praises of the Lord and his strength and his wonderful works, that he hath done; that the generation to come might know them, even the children, that should be born, who should arise and declare them to their children, that they might set their hope in God and not forget the works of God, but keep his commandments."*

* Ps. lxxviii.

But whilst national blessings ought fully remembered, it is equally important, that particular favours should not be forgotten. Perhaps no other historical facts are capable of exciting in us so deep an interest, as those which respect our own ancestors and the place of our residence. It is, then, desirable to trace their history from their first settlement in this place to the present time, to know their trials, and sufferings, to call to mind early interpositions for their protection, and to tell to the rising generation the story of the toils, which they endured; of the miseries, to which they were exposed; and of the peculiar favours, which they received at the hand of the Lord.

This place was originally the residence of Indians. These ponds and brooks and hills and plains were calculated to attract the attention of the sons of the forest and to supply them with the necessaries of life. Here they kindled their fires and pursued their game. The earliest notice, which I have found of them is dated in 1648. At this time they were divided into several small and independent factions, called the Quaboag Indians and governed by Quacunquasit and other Sachems.* Their residence for the most part was west and north of Wickaboag pond, extending up the borders of the stream far into New Braintree. This was the "chief seat"† of the Nipmuc‡ Indians, a tribe occupying the territory between the Connecticut river and the eastern line of Worcester county, and extending southward nearly twenty miles into the state of Connecticut.

In 1660 several inhabitants of Ipswich obtained

* See Appendix, A. †Hubbard Ind. Wars, p. 111.

‡Sometimes written Nipmug and also Nipnet.

in this place of six miles square on the condition, that they should have twenty families resident here within three years, an able minister settled within the said term and provision made for his future support.*

At what time the English settlement began is uncertain. Some have supposed, that "small beginnings, were made here" previously to the grant.† From the conditions of this article it is probable, that the place began to be occupied by English residents as early as the year 1660.‡ The first inhabitants came into the bosom of an extensive wilderness. Marlborough was the nearest settlement on the east; Springfield and Northampton on the west. Thus remote from those, who would assist them in an hour of trial, and relying on the arm of the Almighty for protection, they began to remove the forest and cultivate the soil. They lived in harmony with the natives by whom they were thickly surrounded, and on the 10th of November 1665, fairly purchased the land of Shattoocquis, who claimed to be "the sole and proper owner."§ The inhabitants gradually increased, and in October 1673, were incorporated as a town, which was called Brookfield.||

Previously to 1675, a part of the Nipmuc Indians had been controlled chiefly by Philip. In this year he extended his influence over the whole. And when this sagacious and patriotic king saw the English gradually and rapidly extend their settlements over the land, and daily increase in numbers and in power; he knew, that if they were suffered

* See Appendix B.

† Dr. Fiske.

‡ The earliest English settlement in the county of Worcester was at Lancaster in 1643; the next at Brookfield probably in 1660; the third at Mendon in 1667.

§ See Appendix C.

|| See Appendix D.

to advance without restraint, they would soon sweep the face of the country and exclude the heirs of the soil from the fields, the hunting grounds and the graves of their fathers. Under the influence of these gloomy prospects his undaunted mind conceived the plan of exterminating the English, or driving them from the country.* He infused his spirit into all the natives over whom he had influence. On the 14th of July† 1675, some of the Nipmucs in the neighbourhood of Philip's territory murdered four or five of the inhabitants of Mendon. This is said to have been the first injury ever committed by the Indians against the English of the ancient colony of Massachusetts. Messengers were immediately sent by the government to ascertain the disposition of the Nipmucs, and indications of their inclination to join the confederacy for the destruction of the English were discovered. The Indians, however, professed a desire to remain at peace; and the 2d of August was appointed as a day for making a treaty.‡

Such was the condition of the first inhabitants of this place at the beginning of the most formidable contest, that New England ever sustained. They were few. The number of families probably did not exceed twenty. Nearly 30 miles distant from any English settlement, and from any individual, who would give them protection, they were surrounded by treacherous and powerful and merciless enemies. They confidently expected, that on the arrival of the appointed day articles of stipulation would be mutually adopted and inviolably observed. A place for the meeting of the contract-

* See Appendix, E.

† Old Style. This must be remembered in each date previous to 1752.

‡ See Appendix E. 2.

ing parties was agreed upon.* Captain Hutchinson, who had been appointed by the governor and council to form the treaty, arrived with twenty horsemen. On the second of August some of the principal inhabitants accompanied them, unarmed, to the hill near the north end of Wickaboag pond, where they had promised to meet the Indians, but the latter had not arrived. They advanced up the valley towards the "principal rendezvous" of the Natives†, and as they were passing between a steep hill on the one side and a swamp on the other, they were assailed by the Indians, eight of the company were killed and three mortally wounded. Amongst the latter was Capt. Hutchinson. Those who survived, returned by a circuitous route to the town, because they were informed by friendly Indians in their company, that according to the customs of savage warfare, the path in which they had come would be found thickly lined by enemies ready to cut off those, who escaped the fury of the onset. The inhabitants collected into one house.‡ This they fortified in the best manner, which the emergency of the case would permit. The Indians rushed in upon the town and set fire to most of the buildings. Suddenly about twenty houses with their barns were consumed. They next assailed the fortified house. In addition to an almost constant discharge of balls against it during nearly three days, numerous attempts were made to set it on fire. At length they loaded a cart with hemp, flax, and other combustible matter, and having joined together several long poles, they attached them to the cart and endeavoured to propel it against the fortification. But a signal and timely and almost incredible dispensation of Providence

* See Appendix F.

† See Appendix G.

‡ See Appendix H.

delivered our ancestors from sudden death. A cloud arose and the rain descended so violently as to extinguish the fire.* At length Major Willard, who had been sent westward from Lancaster on some other expedition, learned the condition of the inhabitants, and with 48 horsemen hastened to their relief. The Indian centinels fired their "alarm guns," but they were not heard by those, who were investing the fortification. Late at night on the fourth of August he arrived. Even the cattle seemed to rejoice at his coming, and to hail him as their deliverer. "In their fright at the conflagration of the buildings and the firing and war whoops of the Indians these poor animals" hastened to the troop "for protection and followed them till they arrived at the besieged house." The noise of the cattle led the Indians to suppose, that the number of men, who had newly arrived, was very great. They therefore set fire immediately to the meeting house and to the only other house and barn, which they had reserved and hastened away.

As soon as the distress of the inhabitants became known, soldiers arrived from all quarters. A company under Captain Watts from Hartford, "a band under Lieutenant Cooper of Springfield, and others from the county of Essex under Captains Lathrop† and Beers‡ and in conjunction marched as far as Meminimesset, but found no trace of the Indians. The reason of their sudden departure,

* Hubbard, Mather, Hutchinson.

† Captain Lathrop and his company of 70 young men "the flower of Essex" fell into an ambushment of Indians at a brook in South Deerfield, now called Bloody Brook, and excepting seven or eight, were suddenly destroyed on the 18th of September 1675.

‡ Early in the month of September Captain Beers was sent from Hadley to convey provisions to a garrison in Northfield. At a distance of about two miles from the garrison he was attacked by a large body of Indians. Of the 36 men, who formed his company twenty were slain, amongst whom was the Captain.

See Hoyt's History of Indian Wars.

was their defeat on the night of the 4th of August and the arrival of Philip* on the evening of the 5th, who persuaded them to join him in an expedition against the towns on the Connecticut. Most of the troops proceeded to Hadley, for the purpose of protecting the infant settlements in that neighbourhood. "A garrison was maintained here till winter when the Court ordered the people away."† Two of the principal Indians, who devised and directed the attack on this place were afterwards apprehended, tried for a violation of their agreement with the English and their assault on Captain Hutchinson, and were executed in Boston on the 26th of September, 1676. These were Sam, Sachem of Weshakim, (Lancaster) and Neatump, Sachem of Quaboag (Brookfield).‡

It was a long time before the inhabitants dared to return. They were reluctant again to expose themselves to the fury of their enemies. Their farms remained uncultivated, and their dwellings a ruin. After ten or twelve years a few of the dispersed came back and began to re-settle the town.§ Others joined them. In 1692 the inhabitants were sufficiently numerous to petition the General Court for the appointment of a committee "as formerly to direct and regulate the settlement of the plantation and the officers thereof." Their request was granted and a committee appointed.|| Various measures were now adopted by the people for mutual protection and defence;¶ but owing to the frequent incursions of the Indians and to the numerous injuries and murders committed by them, the progress of the settlement was slow.

* See Appendix I.

† Dr. Fiske.

‡ Hubbard Indian Wars, pp. 111. & 202. Neatump, probably the same as Mawtamps in Appendix I.

§ See Appendix J.

|| See Appendix L.

¶ See Appendix M.

Of the events which occurred from 1692 to 1710 little is now known. The inhabitants were, however, constantly exposed to attacks from the hostile parties that roved around them. Many individuals were cruelly murdered. Some were carried into captivity,* yet the town was not abandoned. Amidst all these discouragements the population gradually increased.

Previously to the dispersion of the inhabitants in 1675, a meeting house had been built, and public worship regularly attended. Though from the general customs of the "first settlers in New England," we may be inclined to believe, that a church was gathered, and a minister ordained, yet we have no evidence, that either was done. No records of that period have come down to us ; and though an obscure tradition remains respecting a church and a "settled minister," I cannot find sufficient grounds to warrant us in regarding it as true. Tradition also relates, that Mr. Thomas James preached the first sermon in this town.† Previously to 1713, a Mr. Smith‡ had been employed here as a minister. In 1715 Mr. Elmer,§ who had been for some time "carrying on the work of the ministry" here, and partly supported by the General Court,|| left the town, and was succeeded by Mr. Thomas Cheney. In November of the same year the inhabitants agreed to build a meeting house.¶ The committee appointed by the Legislature "to regulate the settlement of the plantation" ordered, that it should "be set up and erected" on the spot where the first meeting house stood.

* See Appendix N.

† Reverend Thomas James a native of England, Minister of Charlestown, Mass. and afterwards a Missionary at East Hampton, L. I.

‡ Possibly Reverend Joseph Smith, Harvard University 1696.

§ Reverend Daniel Elmer. He was graduated at Yale College 1713.

|| See Appendix O.

¶ See Appendix P.

Thus forty years after their first sanctuary had been consumed by fire, our ancestors gathered strength to build another house for the worship of Jehovah. On the 5th of April, 1716, Mr. Cheney was invited to become their minister.* And on the 16th of October 1717, this church was organized, and Mr. Cheney was solemnly constituted its Pastor.†

Soon after this event, the committee of supervision reported to the General Court, that after "various disappointments by war and otherwise," the people "by the good providence of God" are increased to nearly fifty families, have almost completed a very convenient meeting house, have settled a church, and ordained an orthodox and learned minister. The committee, therefore, requested to be released from any further supervision of the inhabitants, and proposed, that they be invested with all the privileges of a town.‡

After this time nothing occurred to hinder the prosperity of the place, and the population rapidly increased. In the year 1741, the south western corner of Brookfield, with parts of other towns, was incorporated and called Western.

In 1748, the inhabitants of the north eastern part of the town obtained a permission to become a distinct society§ and were incorporated by the General Court, as the second parish in Brookfield, March 29th 1750. This parish became a Town in 1812, and received the name of North Brookfield.

A division soon arose in the first parish respecting the location of the meeting house. As it had

* See Appendix Q

† The discourse preached on this occasion was printed, and is entitled, "The duty of GOSPEL MINISTERS to preserve a PEOPLE from CORRUPTION, set forth in a sermon, preached at Brookfield, October 16, 1717, being the day wherein the Church was gathered, and Mr. THOMAS CHENEY was ordained Pastor, By SOLOMON STODDARD, A. M. and Pastor of Northampton."

‡ Appendix R.

§ See Appendix S.

become necessary to erect a new one, the inhabitants of the present First Parish desired that it should be built either on the spot where we are now assembled, or in the place where the first and second stood. Those of the present South Parish were determined, that it should be located where their meeting house now stands. The controversy was warm and even violent; at length they separated, and Nov. 8, 1754, a third parish was incorporated.

Since this period a Methodist Society has been collected in the north western part of the First Parish. There have also been formed in the Third Parish a Baptist, a Universalist, a Methodist and an Evangelical Society. Thus exclusive of a large part of Western and small portions of New Braintree and Ware, the ancient town of Brookfield is divided into two distinct towns, eight religious societies, and in 1820 contained 3387 inhabitants. At the same census the population of Brookfield was 2292. It is gradually increasing. The inhabitants have generally felt a deep interest in public measures and occasionally exhibited specimens of ardent and generous patriotism.* The means of common education are universally enjoyed, and several of our youth have received the advantages of public literary Institutions. †Of these some have been distinguished in their respective professions.

Having now drawn an outline of our history, I will go back and relate some of the dispensations of God with this church. Its first pastor‡ died on the 11th of December 1747. About this time a

* See Appendix T.

† See Appendix U.

‡ See Appendix V.

considerable number of our members were dismissed to constitute the church in Western. He was succeeded by Reverend Elisha Harding,* who was ordained September 13th, 1749, and dismissed May 8th, 1755. In this period another portion of our members were regularly dismissed, formed into a distinct ecclesiastical body, and denominated the second church in Brookfield. Soon after his dismissal a fourth portion of our members obtained letters of dismissal and recommendation, and were constituted the third Church. Thus from this church three distinct congregational churches have been formed. Mr. Harding was succeeded by Reverend Joseph Parsons.† He was ordained November 23d, 1757, and died January 17, 1771. Reverend Ephraim Ward‡ was ordained October 23, 1771, and died February 9th 1818. Reverend Eliakim Phelps§ was ordained as colleague with Mr. Ward October 23d, 1816, and dismissed October 25th, 1826. On the same day I was installed as your pastor.||

The Reverend Eli Forbes, D. D.¶ was ordained pastor of the second church June 3d, 1752 and was dismissed March 1st, 1775. Reverend Joseph Appleton** was ordained October 30, 1776, and died July 25th, 1795. Reverend Thomas Snell,†† D. D. was ordained June 27, 1798.

The Reverend Nathan Fiske,‡‡ D. D. was ordained pastor of the third church May 24th, 1758, and died November 24th, 1799. He was succeeded by the Reverend Micah Stone§§ who was ordained March 11th, 1801. His civil contract with the *society* was dissolved in April, 1827. He remains pastor of the Church. This is now connected

* See Appendix V 2.

§ See Appendix V 5.

** See Appendix W 2.

§§ Appendix X 2.

† See Appendix V 3.

‡ See Appendix V 6.

†† See Appendix W 3.

‡ See Appendix V 4.

¶ See Appendix W.

‡‡ See Appendix X.

with a new Society denominated "The Evangelical Society in South Brookfield."

Reverend George R. Noyes* was ordained October 31st, 1827. Though a majority of the society voted for his settlement, only two male members of the church adhered to the Parish.

Reverend Laban Thurbert† was ordained over the Baptist Society in 1801 and closed his ministry in 1805.

Reverend John Chase‡ was ordained pastor of the Church June 9th 1818.

Thus I have given you an account of the origin of this Church and have shewn, that from small beginnings it has increased and "broke forth on every side." It was early planted by the hand of the Almighty. It has taken deep root and widely extended its branches. Of those pastors, who have finished their mortal career we may freely speak.

And with devout thankfulness we acknowledge, that they were "Scribes well instructed." They believed and taught the existence of God, the Father, Son and Holy Spirit. They regarded the Scriptures as a divine revelation of the character of God, and of the character, duty, and destiny of man. They believed, and taught that men are alienated from God, and constantly inclined to iniquity; that the "Word was God;" that he "became flesh," suffered and died a "sin offering" for us; that the Holy Spirit convinces men of sin, and causes them to become "new creatures," that repentance and faith are necessary to salvation, that there will be a resurrection both of the just and of the unjust; a judgment, and an eternity of happiness and misery. These truths formed the outline of their system, guided their opinions, and

* See Appendix Y.

† See Appendix Z.

‡ See Appendix Z

gave shape to their characters. Hence they did not hesitate to declare the whole counsel of God. This they presented to the understandings of their hearers and urged it home upon their consciences and hearts. They did not fear to lift up their voice and cry aloud and warn men of their danger. They were friends of God and of revivals. They were adorers of our Lord Jesus Christ ; and were it possible for some of them in their cold habitations to hear the misstatements, which modern liberality has made respecting them ; O were it possible for them to hear these misstatements and to know how the influence of their respected memory is used to promote the cause of error : then might we expect, that their venerated forms would break forth from their graves and repeat the truths, which once fell from their lips.

These churches have been favoured not only with faithful pastors, but also with the special influences of the Holy Spirit. With one exception they have enjoyed repeated seasons of revival. And it is worthy of notice that the present union and harmony of each society is nearly proportionate to the number and extent of the revivals, with which it has been blessed. The third parish* never enjoyed this inestimable favour, and it is divided into five distinct societies. The second society† has more than once been watered with a shower of Divine grace, and there a commendable degree of union and harmony have ever been found. No new society has been formed within their boundaries.

In the first society these sacred seasons have been frequent. The earliest was previous to 1747, and evidently resulted from the labors of the Reverend George Whitfield. The next was in 1780,

* South Parish.

† Now North Brookfield.

early in the ministry of the Reverend Mr. Ward. The third was in 1806. The precise number of admissions to the communion in these revivals, I have not been able to learn. The fourth was in 1814, and about sixty were then added to the church. The society still feels the influence of these sacred seasons and of the venerable man, whose ministry for nearly half a century was crowned with peace and success. At the time of his death the church consisted of two hundred and eighteen members. During the ministry of his successor the Lord again visited this congregation and many were moved "to work out their salvation with fear and trembling." From December, 1818, to September, 1819, one hundred and twelve individuals were permitted "to enter into covenant with Jehovah" and to receive the memorials of the body, which was broken, and the blood, that was shed for the remission of sin. The church at the time of his dismission consisted of 298 members. Since that time the Lord has continued to bless us. His Spirit has descended like rain on the mown grass, and as showers that water the plain. From January, 1827, to the present time ninety five persons have been admitted to the church, and many, whose residence with us was only temporary, have submitted to the dominion of Christ, and united with churches in the places of their permanent abode. The number, who appear to have been deeply and permanently affected in this revival is about one hundred and fifty. This church now contains 376 members. Of these 132 are males, and 244 are females. To the repeated revivals which we have enjoyed it is owing, that union and harmony prevail. To these it is owing, that on the sabbath these sacred walls are filled with attentive hearers, and the table of the Lord surrounded by so many communicants.

From them it results, that the chamber of disease is so often found to be full of consolation, and death is frequently regarded only as an entrance into a state of interminable delight. For these glorious seasons we would here stop and record our devout gratitude, *and if we ever forget to pray for their return, let our right hands forget their cunning, and our tongues cleave to the roof of our mouths.*

I have now given you a sketch of the events, which have specially affected this place from the time of its settlement to this day. However insignificant they may be in comparison with the history of states and empires yet their bearing on our privileges and characters and destiny has been equally important with that of any other occurrences within the circle of our knowledge. They have been instrumental in giving form to the circumstances of our birth, of our early education, of our intellectual and moral improvement. They are the dispensations of Jehovah not with the whole family of man nor with a single nation, but with us. Whilst the same unseen hand has been “working wonders” for the inhabitants of every other part of the earth, giving them occasion to think on his goodness and to be grateful for his care; we ought to cherish a lively remembrance of those deeds by which *our* peace and prosperity have been procured. So far as we are concerned, they deserve to be commemorated. It is our duty to tell them to the successors of those, who endured numerous trials and obtained signal deliverance. It is our duty to commemorate the interpositions, by which our ancestors were rescued from the power of those, who sought their lives. It is our duty to examine the dispensations by which we have been brought to our present condition; and gratefully to tell them to the rising generation.

These “are the Lord’s doings and they are marvellous in our eyes.” They are calculated to affect our hearts and to influence us to fear him, who rules in heaven above and does his good pleasure amongst the children of men. He “has given you a land for which ye did not labour, and houses which ye built not, and ye dwell in them. Of the vineyards and olive yards which ye planted not, do ye eat ; now therefore serve him in sincerity and truth.”

But whilst these facts are calculated to excite our gratitude and to fill our minds with adoring views of our heavenly Father, they also furnish lessons of important instruction. Here we may learn what characteristics are necessary to success in laying the foundations and raising the superstructure of society. We may understand, that this honor is not awarded to the irresolute, the profane, the intemperate, or the despisers of religion ; but to men of fixed purpose, of persevering industry, of irreproachable integrity, and of strong attachment to the institutions of the Gospel. In the history of our ancestors, you every where find the operation of these principles. What but firmness could have retained them in the midst of a wilderness, rendered awfully dreary by remoteness from friends and constant exposure to injuries and death from the hands of those, whose tender mercies are cruelty ? What but integrity could have induced them fairly to purchase of the natives, the lands on which ye dwell ? What but persevering industry could have subdued the forest, cultivated the plains, and crowned the hills with plenty ? What but an ardent attachment to the institutions of religion could have impelled them amidst their earliest labors and in their low estate to rear a house for the worship of Jehovah ; and when flames kindled by a hostile hand

laid their sanctuary in ruins, what but an unabated zeal for the interests of Zion urged them again to erect a building for God and liberally to provide for the continuance of the ministry amongst them? Such were the characteristics of those whom Heaven selected to lay the foundations of our Institutions. The instrumentality of "*just men, fearing God, hating covetousness,*" and ready to endure privations and hardships for sake of the truth and righteousness He ever delights to employ and to bless.

Our history also invites us to consider the relation, which we sustain to others. In looking back on the lives of our ancestors we admire their firmness and perseverance. We venerate their piety. There is something sublime in the fact of leaving their country and their home for the sake of enjoying the rights of conscience and the pure worship of God. There is something heroic in going to dwell, where ferocious beasts and savage men cause sounds of terror to circulate through a surrounding wilderness. There is something admirable in the care of our ancestors for each other and for posterity. In the conditions of the first grant of lands to the inhabitants of this place, and in subsequent acts, we see by what elevated views and feelings the government of the province was guided. Not content with conferring merely civil privileges on their infant settlements, they were anxious to secure to them the blessings of religion. They not only required our ancestors to make provision for the perpetuation of the ministry, but cheerfully assisted them by gifts from the public treasury. Whenever, therefore, you are invited to lend your aid in circulating the means of salvation; remember that the institutions of religion were here sustained by the benefactions of others. The invaluable inheritance left to you was culti-

vated partly by such means as you are often solicited to bestow on the destitute. In the history of our ancestors we also learn, that they were ready to make sacrifices for the enjoyment of the institutions of religion. When fewer than fifty families, remote from a place where their commodities could be exchanged for currency, made ample provision for the settlement and continuance of their minister; they gave incontestable evidence of their love to Christ and attachment to the interests of his Kingdom. And as we trace them onwards in their course and see the ardor of each generation for the promotion of every valuable object; as we look around and view the edifices which they erected for the worship of God; the houses which they built for the instruction of the young; and the various means, which they provided for the good of those who should come after them; can we refrain from feeling our obligations to them and our *responsibility* to the next generation? Our fathers where are they, and the prophets, do they live forever? We are the successors of those, who have been instrumental in raising society to its present state. We are the connecting link between all the past and all the future generations of men. The means of education have been put into our hands, and we are required to transmit them to our successors. The ark of civil liberty rests on our shoulders, and we are required to bear it onwards in safety, till others arise to fill our places. The truths of religion have been committed to us, and we are commanded to teach them diligently to the rising generation. The ordinances of divine worship have come down to us through many ages, that we may faithfully use and transmit

them to others. Our obligations then are numerous. Our responsibilities immense. If we fail rightly to improve the privileges, for which our fathers toiled ; our guilt will be great. If we neglect to perpetuate them, *the curses of posterity will fall heavily on our memories.* And when we look back on the progress of this church, and consider its gradual advancement from its formation to this day, we cannot refrain from expressions of adoring thankfulness. *“Walk” now “about Zion, go round about her ; tell the towers thereof, mark ye well her bulwarks, consider her palaces ; that ye may tell it to the generation to come ;”* and leave it as a perpetual memento, that it is the word of God, received as truth, and accompanied by the influences of the Holy Spirit, which has preserved and enlarged this church ; and that this only can save it from extinction, and render it prosperous in all future ages. The responsibility, then, of him, who shall stand here as your teacher, is great. By inculcating the same doctrines, which have ever been taught in this sacred place, the church “built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone” will be “fitly framed together, and grow into an holy temple in the Lord.” But if he neglect to teach these truths, if “through philosophy and vain deceit, after the tradition of men and after the rudiments of this world,” he draw you away from the pure doctrines of the Gospel ; the slumber of death will pervade your families. The voice of prayer will cease to ascend from your dwellings. Religious assemblies will diminish. The church will languish. The Holy Spirit will no longer descend upon us. Sinners will no more inquire “what they shall do to

be saved ; and shouts of joy, called forth by their repentance, will no more circulate through heaven. O how great then must be the guilt ; how tremendous the doom of the minister, who shall here “pervert the right ways of the Lord !” O what woes shall descend on the “son of perdition,” who shall here diminish the fears of sinners, or encourage them to expect salvation on any other ground, than that of the blood of Christ ! “Good were it for that man, if he had not been born.” And whilst you see this immense responsibility resting on those, who occupy the station of teachers of religion, consider your own obligations to Christ and to posterity. “Search the scriptures.” Inquire diligently after truth. Investigate those oracles, which were “given by inspiration of God,” and are “profitable for doctrine, for reproof, for correction, and for instruction in righteousness.” “Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness and your feet shod with the preparation of the gospel of peace.” *“And be not tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in love may grow up into Him in all things, which is the head even Christ.”* *By whom** “the whole body fitly joined together and compacted by that, which every joint supplieth, according to the effectual working in the measure of every part maketh increase of the body unto the edifying of itself in love.”

* English Version, “From whom.”

A review of the dispensations of Providence is calculated to impress our minds with the importance of increasing, as well as perpetuating the blessings which we enjoy. Had not our ancestors acted on this principle, they would have remained in subjection to an oppressive prelacy. They would never have crossed the mighty deep, to seek an asylum in the western Hemisphere. They would never have taken up their abode in the immense wilderness of America. Had those, who first arrived in this place, been content with a bare subsistence and with the few privileges, which they then enjoyed; the forest would still have covered these hills and plains. These fields would never have been cultivated. These dwellings would never have been erected. These houses for the instruction of children and youth would never have been reared. These cheerful villages would not have risen. These temples for the worship of Jehovah would never have been built. It was care for those, who should come after them, that chiefly influenced our ancestors to cultivate the soil and to lay deep and broad the foundations of literary and ecclesiastical Institutions. It was the regard of each succeeding generation for the welfare of posterity, that has caused these blessings to accumulate in their descent to us. And shall we be content to hand down to the next generation only the inheritance which was left to us by our fathers? Is it enough, that we preserve unimpaired the rights and the privileges, which we have received? Shall the stream of civil and religious blessings, which in passing each generation became broader and deeper, receive no tributaries from us? Can we do nothing to cause society to advance to that state of perfection, at which it is destined eventually to arrive, “when nation shall no more lift up sword

against nation” and when there shall be nothing to molest or intimidate throughout the wide extent of God’s earthly dominions ? Shall the wheel of civil and intellectual and moral improvement, which during two centuries has been increasing its rapidity, instead of receiving additional impulse, be retarded by our generation ? O let gratitude for the blessings, which we inherit, impel us to make efforts for the good of those, who shall come after us. Let us endeavor to leave some memorial of our regard for future ages : and when our bodies shall have mingled with the dust, and our very names have been forgotten ; may those, “ who arise and declare ” the “ mighty acts of the Lord,” find amongst their occasions of thankfulness, that their blessings were augmented by our generation.

APPENDIX.



IN collecting materials for the preceding discourse various difficulties have been encountered. No records kept by the town previously to 1675 have come down to us. Of those, which commence in 1687, some were destroyed by the burning of the clerks' office; and the rest excepting such as relate to the last 40, or 50 years, are so impaired and mutilated, that it is difficult to obtain from them even a general view of the progress of the town. The records of the church, if any had been kept, previously to 1755, were destroyed or lost more than 50 years ago. As this was an insulated settlement its early history can not be learned from the records of the towns, by which it is now surrounded. The following notes collected from various sources are annexed for the purpose of substantiating statements made in the discourse, of illustrating the character of the times and of preserving the knowledge of several facts, which could not be introduced into the Sermon.

A.

The occasion of this notice was, that in the year 1647, three Indians living between this place and Springfield were murdered by other Indians and in the spring of 1648, five others were killed about half way from this place to Lancaster. On account of these murders some of the Quaboag Indians made friendship with Cutshamoquin sachem of the Massachusetts. They influenced him to procure the Reverend Mr. Elliot to go to the Deputy Governor and solicit his assistance in taking the murderers. An order to assist the Quaboag Indians was forwarded to William Pynchon, Esq. of Springfield. In his reply Mr. Pynchon exposed the subtlety of the Indians, shewed that though they were within the line of this province and subjects of Cutshamoquin, yet neither the murdered, nor the murderers were subjects of the Government, and that by assisting these Indians the English would expose themselves to an injurious and destructive war. These statements produced a reversal of the order. The Indians of this section of the country are thus de-

scribed. "There are several small factions at Quaboag, and in all near places there are other small factions. No one faction doth rule all. And one of these petty factions hath made friendship with Cutshamoquin, but I believe they will stick no longer to him, than the sun shines upon him."

See Winthrop's journal, Appendix vol. 2. p. 384.

By "Quaboag and all near places," it is not improbable, that Mr. Pyncheon intended to comprehend the Nipmuc country generally. The principal settlements of Indians were in Weshakim alias Nashua (Lancaster,) Quaboag (Brookfield) Manchaog (Oxford,) Chabanakongkomum (Dudley,) Waeuntug (Uxbridge,) Hassanemesset (Grafton,) Packaboag (part of Worcester and Ward) Maanexit Wabquisset and Quantisset (Woodstock,) Conn.

B.

At a General Court of Election held at Boston the 20th May, 1660.

In answer to the petition of several inhabitants of Ipswich; this Court judgeth it meet to grant the petitioners six miles square, or so much land, as shall be contained in such a compass in a place near Quaboag Pond: provided they have twenty families there resident within three years and that they have an able minister settled there within said term, such as this Court shall approve; and that they make due provision in some way or other for the future; either by setting apart of lands, or what else shall be thought meet for the continuance of the ministry amongst them; and that if they shall fail in any of the particulars aforementioned; this grant of the Court to be void and of no effect.

C.

"These presents testify, that Shattoockquis, alias Shadookis, the sole and proper owner of certain lands at Quabaog hereafter named, hath for good and valuable considerations, him the said Shattoockquis, thereunto moving; given, granted, bargained and sold, and by these presents doth fully, clearly, and absolutely give, grant, bargain and sell unto Ensign *Thomas Cooper* of Springfield, for the use and behoof of the present English planters at Quaboag and their associates and their successors and to them and their heirs forever, certain parcels of land at, towards or about the north end of Quaboag pond, that is to say, beginning at a little meadow at the north end of the pond Quaboag, which meadow is called Podunk, with the land about it,

and so to a little hill Wullamannuck, and from thence northward or north and by east about three miles, and so westward off to the north end of Wickaboag pond, taking in all the plains, meadows and upland from Podunk by Quaboag pond, to Wickaboag pond, all the land betwixt, as that called Nacommuck (viz. a brook where meadow is) and so to Massaquoockcummis, viz. another brook where meadows is, and so through the plain to Wickaboag pond, and then down to Lashaway, viz. the river which comes from Quaboag pond, all the land as aforesaid on the east or the north east side of that river and about three miles north and by east from the river, together with the said river, and the lands on the west side or south or southwest side of the said river, and particularly from Lashaway down the river to a brook or stream called Naultaug, and so up that brook to the head of it southward, and then from the head of that brook to the verge of a hill called Asquoach, and so down southward or south east to that pond Quaboag, taking in all the wet meadow and meadows called Masquabanish and Nanantomqua, it being about four miles from the river to the verge or foot of the hill aforesaid called Asquoach, and about six miles or near thereabouts from the river at the mouth of the brook called Naltaug, to Quaboag pond, all the aforesaid tract of land from Wickaboag to Podunk, at the north end of Quaboag, and from Naltaug, to Quaboag, called Naltaug, Lashaway, Massaquoockcummis, Nacommuck, Wullamannuck, Podunk, Nanantomqua, Masquabamisk, and so to the hill called Asquoach; all which land afore described, together with the trees, waters, stones, profits, commodities and advantages thereof and thereunto belonging, the said Ensign Thomas Cooper, for himself, and for the present planters of Quaboag, and their associates and successors, is to have, hold and enjoy, and that forever. And the said Shattoockquis, as well for other considerations, as also for and in consideration of the sum of three hundred fathom of wampumpeage* in hand received, doth grant, bargain and sell all and singular the aforesaid tract of land to Ensign Thomas

* "Wompompague," says Mr. Gookin, "is made, artificially, of a part of the wilk's shell, [wholke.] The black is of double the value of the white. It is made, principally, by the Narragansett black Islanders (Block-Islanders) and Long Island Indians. Upon the sandy flats and shores of those coasts the wilk shells are found."

Hist. Coll. I, 152.

In Roger Williams' Key, Wampum is considered as the Indian money, and is described in the 24th chapter of that interesting tract. "One fathom of this their stringed money is worth five shillings. Their white money they call Wampum, which signifies *white*; their black, Suckawhock; suki signifying *black*."

Hist. Coll. III, 231.

Cooper, his successors and assigns as aforesaid, and to their heirs forever. And the said Shattoockquis doth hereby covenant and promise to and with the said Ensign Thomas Cooper, that he will save the said Thomas Cooper harmless from all manner of claims of any person or persons lawfully claiming any right or interest in the said lands hereby sold, or in any part thereof, and will defend the same from all, or any molestation and incumbrance by any Indians lawfully laying claim or title thereunto. In witness whereof the said Shattoockquis hath hereunto set his hand this tenth day of November 1665.

Subscribed and delivered in the presence of	} The mark of The mark of witness, who challenging some in- terest in the land above sold, received part of the pay, and consented to the sale of it all.	Shattoockquis.
Elizur Holyoke		
Samuel Chapin		
Japhet Chapin.		

Shattoockquis an Indian above mentioned did own and acknowledge this to be his act and deed, resigning up all his right, title and interest in the lands abovementioned, unto Thomas Cooper, his associates and assigns as abovesaid, this tenth day of November 1665.

Before me, John Pyncheon, Assistant.

D.

At a second session of the General Court held at Boston the 18th of October, 1673.

In answer to the petition of the inhabitants of Quaboag, the Court judgeth it meet to grant their request, and the liberty and privilege of a Township, and that the name thereof be Brookfield: provided they divide not the whole land of the Township till they be forty or fifty families; in the mean time their dividings one to another, exceed not two hundred acres to any present inhabitant.

A true Copy as of record.

Examined—Josiah Willard, Secretary.

Immediately after the incorporation of the town, Ensign Thomas Cooper resigned to them his title to the land by the following deed.

I Thomas Cooper above-mentioned, do hereby relinquish and resign up all my right and title in the lands within mentioned to be bought of Shattoockquis, hereby declaring that my acting in the premises was only in the behalf of and for the use and be-

hoof of the inhabitants of Quaboag (now called Brookfield) and their successors, the purchase of the abovementioned land being at their proper cost and charge, who had obtained a grant thereof from the honorable General Court and are now allowed a Town. I do therefore hereby deliver up this instrument or deed of sale to John Warner, Richard Coye and William Pritchard of Quaboag, alias Brookfield, for the use and as the proper right of the inhabitants of Brookfield, the said persons being betruſted by the town or present inhabitants of Brookfield for taking in and receiving this present deed. Wherefore I do hereby deliver it up to them, hereby declaring it and the land therein mentioned to be sold, to be, and belong to the present Inhabitants of Brookfield as they are a township, and to particular persons only, according as they have, or shall have grants of land confirmed to them. The whole tract of land above-mentioned I do fully and absolutely resign up to the inhabitants of Brookfield aforesaid, and to their successors and their heirs forever, as witness my hand this 19th day of December 1673. Thomas Cooper.

December 19th 1673, Lieutenant Thomas Cooper above-mentioned, subscribed hereunto and acknowledged the resigning up this Deed and all his interest in the premises to the inhabitants of Brookfield.

Before me, John Pynchon, Assistant.

This deed was recorded March 1673,

by me, Elizur Holyoke, Recorder.

Hampshire, sc. A true copy from record, examined

per Edward Pynchon, Register.

E.

By his English contemporaries Philip was supposed to be governed chiefly by feelings of hatred and revenge excited against the English on account of a few imaginary injuries received from them. He was regarded not only as implacable in his resentments, but as *delighting* in the infliction of injury and death. The customs of savage warfare undoubtedly led them to misunderstand the principles, by which he was influenced and to regard as wanton cruelty those measures which were dictated by ardent patriotism. It is believed that the views expressed in the discourse respecting his character and motives, coincide with the opinions of those, who have carefully examined the subject, and also account for his conduct during every part of the war. There are, however, traditionary accounts, which if it were not for their inconsistency with every other

part of his course would lead us to adopt a very different opinion respecting him. "Tradition says, he was forced on by the fury of his young men, sore against his own judgment and inclination; and that though he foresaw, and foretold the English would in time by their industry, root out all the Indians, yet he was against making war with them, as what he thought would only hurry on, and increase the destruction of his people. There is a constant tradition among the posterity of the people, who lived next to him, and were familiarly conversant with him, as also with the Indians who survived the war, that both Philip, and his chief old men, were utterly averse to the war. and they shew the spot where Philip received the news, of the first English men that were killed, with *grief and sorrow*, and *wept at the news*; and that a day or two before the first outrages, he had protected an English Man the Indians had captivated, rescued him from them, and *privately sent him home safe*."

See Callender's *Hist. Disc. respecting Rhode-Island*, p. 73. Boston Edition, 1739.

E 2.

"It will not be amiss to let the reader understand the horrible, perfidious and treacherous dealing of these Nipnet Indians, who although of all other they had the least reason as to any pretence of injury, yet did most deceitfully join with Philip and his Indians after they had been several times sent unto by the governor and council to have prevented their rising and also had faithfully promised not to meddle in the quarrel. The inhabitants of Brookfield had been so deluded by those treacherous villains, that fearing no danger they obtained of those Nipmucs the promise of a treaty upon the 2d of August. Whereupon some of the chief of the town rode along unarmed with Captains Wheeler and Hutchinson till they came to the place appointed."

Hubbard Ind. Wars.

F.

According to all tradition this place is the hill at the north end of Wickaboag Pond. This Hill appears to have been used as an Indian Cemetery. When it was cultivated by the English after their return, great numbers of human bones were exhumated.

G.

The largest collection of Indians at this time was at a place in the south western part of New Braintree. It was called Weni-

meset, or Meminimeset. The spot where Captain Hutchinson and his company were attacked cannot now be ascertained. There are two places, which tolerably answer the description given by historians. The one is near the line of Brookfield and New Braintree. The other is nearly two miles north of this line. Without records and with contradictory traditions it is probably impossible to determine with certainty at which place the onset was made.

H.

There has been of late years no small disagreement respecting the place, where the fortified house stood. Some have attempted to maintain that it was northeast of Foster's Hill.* But as no satisfactory evidence in support of this opinion has been found, it is to be regarded as unworthy of credence. There are several weighty reasons for believing, that it stood on this hill. 1. The principal English settlement was there. 2. The meeting house, which was burned by the Indians was there. 3. In the account of the attack on the fortification a well in the yard is mentioned, and a well has been discovered near the north west corner of Mr. Tyler Marsh's door yard, of which the oldest inhabitants can give no account except that they have been told, it belonged to the fortified house. 4. At a distance of a few feet north of the well the ground when cultivated as a garden was unproductive. As the soil appeared to be good, it was difficult to see any reason for the barrenness. On examination however it was found that a building had stood on the place. Several loads of stone, which had formed a cellar and chimney were removed, amongst which various instruments of iron and steel were found. 5. There is a hill directly west of this place, which corresponds sufficiently well with the descriptions of that, down which the Indians rolled the cart of kindled combustibles. There is then good reason to conclude that it stood between Mr. Tyler Marsh's house and barn.

The following particulars respecting the attack have been preserved by Reverend Dr. Fiske. Note p. 13. Historical Sermon. He states, "that three of the men who were killed in the ambushment belonged to Brookfield, viz. Captain John Ayres, John Coye and Joseph Pritchard :—That when the Indians pur-

* The Hill east of the Meeting House in the West Parish.

sued the party into the town, they set fire to all the buildings except a few in the neighborhood of the house in which the inhabitants had taken shelter:—That they endeavoured to intercept five or six men that had gone to a neighboring house to secure some things there; but they all got safe to the place of refuge, except a young man, Samuel Pritchard, who was stopped short by a fatal bullet:—That the house in which they were besieged was unfortified, except by a few logs hastily tumbled up on the outside after the alarm, and by a few feather beds hung up on the inside. And though the siege continued several days, in which time innumerable balls entered the house, only one man, Henry Young, who was in the chamber, was killed.—The Indians shot many fire-arrows to burn the house; but without effect. And on one night the besieged were surprized by a sudden light without doors, and soon perceived that the Indians had placed a quantity of combustibles by the side of the house and set them on fire. And though the people were obliged to go out and draw water to extinguish the flames, and were all the while exposed as marks to the enemy's bullets, yet they saved the house without any one's being hurt.—During the siege one man was wounded as he was drawing water. A board fence hid him from the Indians; but one of them seeing the well-pole drawing down, took aim at the place where he thought the man must stand, and struck him just under the chin. The man affrighted, exclaimed that he was killed. The Indian, knowing his voice, shouted and said, "Me kill Major Wilson." When the troop which relieved Brookfield got into the town, which was late at night, they were joined by great numbers of cattle, that had collected together in their fright at the conflagration of the buildings, and the firing and war-whoops of the Indians; and for protection these poor animals followed the troop till they arrived at the besieged house. The Indians deceived hereby, and thinking there was a much larger number of horsemen than there really was, immediately set fire to the barn belonging to the besieged house, and to Joseph Pritchard's house and barn and the meeting-house, which were the only buildings left unburnt, and went off. A garrison was maintained at this house till winter, when the court ordered the people away; soon after which the Indians came and burnt this house also.

Long as this note is, I cannot conclude without saying something concerning Major Willard, the celebrated deliverer of the people here. His conduct in altering his course and coming to

the relief of Brookfield, being dictated by humanity and executed with bravery and success, has gained him the applause of people in general. But as it was beside his orders,* he was censured by the Court and cashiered, which disgusted his friends and broke his heart."

It is well known, that a report respecting the censure and degradation of Major Simon Willard had been widely circulated and generally believed. But there are substantial reasons for concluding, that he was not deprived of his office. A gentleman well acquainted with the history of those times, says, "I have consulted the contemporary historians Hubbard and Mather and various pamphlets of that day, and Neal and Hutchinson of a later day, and our historical collections. I have looked through the doings of the Court of assistants from July, 1675, to July, 1676, and also the records of the general court, but find not a word to countenance the assertion that he was cashiered," and concludes, that Doctor Fiske must have derived it "from tradition." To this it is necessary only to add, that on the 2d of March, 1676, he was commander of a detachment for the relief of Groton,† and died at Charlestown, April 24th, of the same year, whilst attending the court of assistants of which he was a member, and his military successor was not appointed till the 3d of May following. These circumstances warrant the conclusion, that Major Willard was not cashiered. His conduct in rescuing the inhabitants of this place from destruction deserves to be commemorated by the descendants of those whose lives he preserved, and his memory will be dear to all, who know how to value deeds of heroism performed for the deliverance of the defenceless.

I.

It is frequently stated or implied by modern historians that Philip personally led on the Indians in their attack. The following statement will correct this misapprehension.

"Upon Friday being the 5th of this instant (August) Philip and his company came to us at this swamp, six miles from the swamp where they killed our men. Philip brought with him about forty men, but women and children many more, the number I cannot tell. Philip's men were about 30 of them armed with guns, the rest had bows and arrows. He observed there

* "In all expeditions against Indians in the distant forest some latitude is evidently necessary. Probably the very Indians, against whom Major Willard was destined were then at Brookfield." Hoyt, p. 102.

† Indian Wars, p. 196. Wor. Edition.

were about ten of Philip's men wounded. Philip was conducted to the swamp by two Indians, one of them Caleb of Tatumasket, beyond Mendon. The Indians told Philip, at his first coming, what they had done to the English at Quaboag; then he presented and gave to three sagamores, viz. John, alias Apequinash, Quanansit, and Mawtamps,* to each of them about a peck of unstrung wampom, which they accepted. Philip, as I understood, told Quaboag and Nipmuc Indians, that when he first came towards the Nipmuc country and left his own, he had in his company about 250 men, besides women and children, including the squaw sachem and her company, but now they had left him, and some of them were killed, and he was reduced to 40 men, besides women and children. I heard also that Philip said, if the English had charged upon him and his people at the swamp in his own country one or two days more, they had been all taken, for their powder was almost spent; he also said, that if the English had pursued him closely, as he travelled up to them, he must needs have been taken." *MS. narrative of George, a christian Indian, taken prisoner in the ambushment of Captain Hutchinson.*

Hutchinson, vol. II. p. 267.

J.

The first entry in the town records is dated February 24th, 1687.

L.

At a Great and General Court or Assembly convened at Boston, on Wednesday the 8th June 1692. Upon reading a petition from the Inhabitants of Brookfield alias Quaboag, praying that a Committee may be appointed as formerly, to direct and regulate the settlement of said plantation and the affairs thereof, ordered, that John Pyncheon, Esq. Captain Gaml. Partridge, Mr. Joseph Hawley, Mr. Hitchcock, and Mr. Medad Pomroy, be and are hereby appointed and empowered to that service.

William Phipps.

A true copy examined by }
Joseph Willard, Secretary. }

* Mawtamps probably the same as Mattawamppe p. 28. and as "Neatump" p. 9. This should have been Netaump, and the reference to pp. 117 and 202 Ind. Wars.

The Indian name of "Sam" mentioned in page 9. of the Discourse was Shoshanim. See Worcester Magazine, Vol. II. p. 291.

“Though the inhabitants were incorporated and the town named by the court as early as the year 1673, yet they were not allowed the powers and authorities of a town till the year 1718 : But the court appointed and continued a committee consisting of gentlemen belonging to other places, to direct, regulate and ratify all affairs relative to settling and building up the town; so that without said committee the inhabitants could not take up for themselves, or grant to others, any lands. And it was by the direction and assistance of said committee, that monies were granted, a meeting-house built, a minister chosen, &c.—To encourage the settling of the town, especially in the time of the Indian wars, lands were granted to divers persons upon condition they would possess and improve them for a certain number of years.”

REV. DR. FISKE.

M.

Owing to the hostility of the natives and constant exposure to attacks from them, the inhabitants on their return to the town adopted measures for their safety and protection. Several temporary fortifications were erected. Of these the principal was Gilbert's Fort. It was near the place, where the central school house in the West Parish now stands. Its remains are said to have been visible till within a few years. On the hill north west of this place a tower was built, for the purpose of enabling the inhabitants to watch the movements of the Indians, and to obtain seasonable notice of their approach. It stood on an elevated rock. It is related, that early in the evening of a cloudy day the centinel discovered Indians lurking in the woods at only a small distance from him. By inadvertence a large portion of the guns, which belonged to the fort, had been left at the tower. The centinel knew, that if he gave the alarm the inhabitants would come for their guns and thus be exposed to the Indians, who were ready to destroy them. In this state of things he waited till it became quite dark. In the mean time he examined all the guns, and prepared for an attack. At length he discharged a gun towards a place where had seen the Indians. They returned his fire. As he was not exposed to injury from their muskets, he took a second piece ; and whenever one of their guns was discharged, he fired at the light occasioned by it. Thus single handed he carried on for some hours a contest with them. At length the firing ceased. In the morning blood was found in several places in the vicinity of the tower. It is not

improbable, that several Indians were either killed or severely wounded.

Mark's Garrison stood near the south west end of Wickaboag Pond, on a knoll below the junction of the waters of the pond with the Quaboag River. It is related, that one day Mrs. Marks being left alone, discovered hostile Indians in the neighborhood of the garrison, waiting for a favourable opportunity to attack the settlement. She immediately put on her husband's wig, hat, great coat, and taking his gun went to the top of the fortification, and "marched backwards and forwards vociferating like a vigilant centinel, all's well, all's well." This led the Indians to believe, that they could not take the place by surprise, and fearing the result of an open, or protracted assault, they retreated without doing any injury.

Goss' Garrison stood west of Wickaboag Pond near the present residence of Mr. Isaac Gleason.

Jennings', or Bannister's Garrison is supposed to have stood north east of the South Parish meeting house near the junction of the road from North Brookfield with that to Boston. Some, however, think, that it was south of the meeting house and beyond the river.

N.

"I cannot obtain information enough to enable me to point out the exact order of time, or the day, month or year in which some of the skirmishes and slaughters happened in this town. The first mischief was in the latter end of July or beginning of August, 1692. A party of Indians came into the town and broke up two or three families. Joseph Woolcot, being at work a little distance from his house, his wife being fearful took her children and went out to him. When they returned to the house at noon they found the Indians had been there, for his gun and several other things were missing. And looking out at a window he saw an Indian at some distance coming towards the house. He immediately sent out his wife and his two little daughters to hide themselves in the bushes; and he taking his little son under his arm and his broad ax in his hand, went out with his dog in sight of the Indian. The dog being large and fierce, attacked the Indian so furiously, that he was obliged to discharge his gun at the dog to rid himself of him: immediately upon which Woolcot set down the child and pursued the Indian till he heard the bullet roll down his gun (the Indian charging as he ran) he then turned back, snatch'd up his child and made

his escape through the swamps to a fort. His wife being greatly terrified, discovered by her shrieks where she was; and the Indian soon found and dispatched both her and her children. Others of the party about the same time came into the house of one Mason, while the family were at dinner. They killed Mason and one or two children, and took his wife and an infant which they had wounded, and carried them off. They also took two brothers, Thomas and Daniel Lawrence; they soon despatched Thomas, pretending he had misinformed them about the number of men that were in the town. John Lawrence, their brother, rode with all haste to Springfield for assistance. A company under the command of Captain Coulton came with the greatest speed and pursued the Indians. They found Mrs. Mason's child, which the savages had knock'd on the head and thrown away in the bushes; and continuing their pursuit, they came upon the Indians' encampment, which was a sort of brush hedge, which they deridingly called "Englishmen's fort." The party waited till break of day, and then came so near as to put their guns through this brush and fire upon the Indians, 14 or 15 of whom were killed. The rest fled with such precipitation as to leave several of their arms, blankets, powder horns, &c. and their prisoners, Daniel Lawrence and Mrs. Mason, whom our men conducted back.—This same John Lawrence, who rode express and procured the company that rescued the above-mentioned prisoners, was afterwards going in company with one Samuel Owen in search of a man that was missing: the Indians came upon them, killed Lawrence, but Owen escaped.—Mary McIntosh was fired upon and killed as she was milking her cows. Robert Grainger and John Clary were passing along the road on a certain day; and being fired upon by the savages, Grainger was killed on the spot; Clary attempted to escape, but had not fled far before he also was shot down.—At another time Thomas Battis of Brookfield riding express to Hadley, was killed in the wilderness, in a place now called Belchertown.—Early one morning John Woolcot, a lad about 12 or 14 years old, was riding in search of the cows, when the Indians fired at him, killed his horse under him and took him prisoner. The people at Jennings' garrison hearing the firing, and concluding the people at another garrison were beset, six men set out for their assistance, but were waylaid by the Indians. The English saw not their danger till they saw there was no escaping it. And therefore, knowing that an Indian could not look an Englishman in the face and take a right aim, they stood their ground pre-

senting their pieces wherever they saw an Indian without discharging them, excepting Abijah Bartlett, who turned to flee and was shot dead. The Indians kept firing at the rest, and wounded three of them : Joseph Jennings in two places, one ball grazed the top of his head, by which he was struck blind for a moment ; another ball passed through his shoulder wounding his collar bone ; yet by neither did he fall, nor was mortally wounded. Benjamin Jennings was wounded in the leg, and John Green in the wrist. They were preserved at last by the following stratagem. A large dog hearing the firing came to our men ; one of whom, to encourage his brethren and intimidate the Indians, called out " Captain Williams is come to our assistance, for here is his dog." The Indians seeing the dog and knowing Williams to be a famous warrior, immediately fled, and our men escaped. John Woolcot, the lad abovementioned, was carried to Canada, where he remained six or seven years, during which time, by conversing wholly with Indians, he not only entirely lost his native language, but became so naturalized to the savages, as to be unwilling for a while to return to his native country.* Some years afterwards, viz. in March, 1728, in a time of peace, he and another man having been hunting, and coming down Connecticut river with a freight of skins and fur, they were hailed by some Indians ; but not being willing to go to them, they steered for another shore. The Indians landed at a little distance from them ; several shots were exchanged, at length Woolcot was killed.

" The last mischief which was done by the savages in Brookfield, was about the 20th of July, 1710. Six men, viz. Ebenezer Hayward, John White, Stephen and Benjamin Jennings, John Grosvenor, and Joseph Kellog were making hay in the meadows, when the Indians, who had been watching an opportunity to surprize them, sprung suddenly upon them, dispatched five of them, and took the other (John White) prisoner. White, spying a small company of our people at some distance,

* The difficulty of retaining in civilized society those who had been so long in captivity, as to become accustomed to savage life, was often very great. A singular instance is found in page 240 of the Record of Lands. " December 9th. 1714. then granted to Margaret Otice, alias Lebue one that was a prisoner in Canada and lately come from thence, forty acres of upland in Brookfield and twenty acres of meadow ; provided she returns not again to live in Canada, but tarries in this province or territory and marries to Captain Thomas Baker." The proposal was accepted. Captain Baker was the first representative sent from this town to the General Court.

jump'd from the Indian that held him and ran to join his friends ; but the Indian fired after him, and wounded him in the thigh, by which he fell ; but soon recovering and running again, he was again fired at and received his death wound." REV. DR. FISKE.

O.

"October 12th, 1716. Whereas about three years since the General Court allowed to the ministry in Brookfield twenty pounds ; of which sum Mr. Elmer who left the ministry there so as he had but one half of said sum paid to him, there remains ten pounds of said donation ; the Committee judge it meet this last part be paid to Mr. Thomas Cheney the present minister as part of his salary."

P.

Congregational Meeting Houses.

The first meeting house stood on Foster's Hill about half a mile south east of the present meeting house. It was on the north side of the old road to the South Parish about equally distant from the house of Mr. Baxter Barnes and that of Mr. Tyler Marsh.

The place in which the people met during the thirty years which elapsed after their return from dispersion and before the building of the second meeting house, cannot now be ascertained. From their constant exposure to the irruptions of the Indians, it is probable, that according to the customs of insulated settlements at that time, they met in a fortified place. As Gilbert's Fort was in the centre of the settlement, it is not unlikely, that for many years the inhabitants assembled there for public worship. For a few years previously to the building of the second meeting house it seems quite probable, that they met in a house, which stood nearly opposite to the residence of Mr. Baxter Barnes. A building, called the TOWN HOUSE stood in that place, and after the completion of the second meeting house, was given to the Reverend Mr. Cheney, on the condition, that he would release the town from that part of their contract in which they had agreed to build him a house.

The second meeting house was built on the ground, where the first had stood. The records of the town with the doings of the Committee thereon will give a distinct view of the house and illustrate the circumstances, in which the work was undertaken.

"Nov. 22d, 1715. The Inhabitants of Brookfield agreed by

the consent of the Committee to build a Meeting-house wherein to carry on the worship of God ; in form and manner as followeth, viz. 45 feet in length, 35 feet in width, and to put in gallery pieces so that they may build galleries when they shall have occasion ; and to carry on the building the said house as far as they can conveniently with their labours, and what shall be required in money for the carrying said work to be raised by a town rate and if any person or persons refuse to labour, having suitable warning by the Committee hereafter mentioned, they shall pay their proportion in money. The Inhabitants likewise agree to get the timber this winter."

"The Committee unanimously agree that the Inhabitants build a meeting house wherein to attend the worship of God which shall be set up and erected in said place where formerly the meeting house was built near old John Ayres' house lot lying near about the centre of the town."

The third meeting house was built in 1755, and stood on the place which the present meeting house occupies. It was 45 feet in length and 35 in breadth. In 1794 it was removed and appropriated to the use of Parish and Town Meetings.

The present meeting house was raised in 1794, and completed the next year. Length of the house including the west porch 80 feet, length of the body 65 feet, breadth 55. It was dedicated November 10th, 1795.

Second Parish, now North Brookfield.

The first meeting house was raised in 1749 and completed after a few years. This house was occupied for public worship till January, 1824, when a new one situated about half a mile north of the old one was completed. It is a neat and commodious edifice.

Third Parish.

The meeting house in the South parish was raised in April, 1754. It was the design of the party, who erected the frame, eventually to induce the inhabitants of the First parish to unite with them in completing and occupying the House. When the subject was presented to the General Court, an injunction was issued against the proceeding, till some order should be given by the Court ; a viewing committee was appointed, who reported in favour of a separation, and of the incorporation of a third parish. This report was accepted November 8th, 1754. For many years, little was done towards a completion of the house, as will appear from the report of a parish committee, April 19th,

1758. "The pew spots set out and numbered shall be sold, or granted as prized to such persons in the third precinct being freeholders; giving the first offer and choice to the person, who is highest upon the town list in rateable estate and personal, as the list now stands in the clerk's office: and if refused by the first on the list, said spot shall be offered to the next highest on the list, and so to be sold, or granted in succession, till said spots are all taken up and sold. Also that the purchaser may pay for the spot in such materials, as shall be suitable for finishing the meetinghouse; also the purchaser shall give his note of hand to a Committee, which said precinct shall appoint for to receive notes of hand for said sum or sums of money, or materials, as the purchaser shall give, and to agree with the purchaser and allow him a reasonable price for the stuff; and that the notes shall be payable in six months, and the Committee shall be obliged to use the money and materials in finishing the meeting house, as the precinct shall give orders to said Committee within eighteen months. Also every purchaser shall be obliged to build his pew upon said spot, and ceil up to the windows and case the windows and the parts within the limits of the grant up to the gallery, or the first girt; if not the purchaser shall forfeit the before mentioned pew spot to the precinct to be disposed of, as if it had not been taken up." This report was accepted, and it was voted, "that the precinct Committee be a Committee to dispose of the pew spots according to the report and to take notes and to call in and receive the money, or materials of the purchasers of the pew spots; to provide stuff to build a pulpit, deacons seats and minister's pew, and to make use of the overplus towards finishing the meeting house according to the precinct order, if any there be.

The dimensions of the house were, length 55 feet, breadth 42 feet. In 1790 it underwent a thorough repair. A porch 12 feet square was built surmounted by a steeple. The back body seats below and above were removed, and pews were constructed in the places which they occupied. In 1811 a clock was presented for the meeting house by Cheney Reed, Esq. on the condition that the parish would keep it in repair.

The Meeting house of the Evangelical society in South Brookfield was raised in 1828, and was dedicated August 13th, of the same year. The dimensions of the house are, length, 50 feet, breadth, 42 feet.

Burying Yards.

The place of the first burials is not known. Tradition fixes it somewhere in the fields eastward of the meeting house in the first parish. It probably was near a road, which in the first settlement of the town connected Foster's Hill with the Connecticut road in the neighbourhood of Deacon Samuel Barnes.

The old Burying Ground in the first parish began to be used as a depository of the dead soon after the return of the inhabitants from the dispersion in Philip's war. Two men, who were killed by the Indians between this place and North Brookfield, are said to have been the first that were interred there. The six men, who in 1710 were killed in the meadows between this place and the South Parish, were soon afterwards buried near them. The six graves are still discernible in the line next west of Mr. Cornelius White's. It is often asked, why was a place selected so far from a public road. To this it is necessary only to say, that the ancient road from Boston to Hartford passed over the plain a little north of the meeting house, and through the fields along the east side of the burying yard.

The first interments in the present burying ground were those of Doctor Whitman Gilbert and Lieutenant John Phipps, on the 10th of January, 1809.

South Parish.

The burying ground in the South Parish began to be used as a depository of the dead, probably as early as 1720.

Q.

"At a meeting of the Inhabitants of Brookfield, on April the 5th, 1716. Voted that Thomas Barnes be moderator for said day. Voted that Edward Walker, Senior, Joseph Banister and Elisha Rice, do further discourse Mr. Cheney, as to his proposals in order to settlement in said place, to carry on the work of the ministry. Having considered Mr. Cheney's proposals, the Inhabitants voted to give Mr. Cheney for his salary, fifty two pounds yearly for three years, and to rise forty shillings a year until it comes to seventy pounds, and there to stay. 2dly. Voted that Mr. Cheney have all the land that the Committee propose to give him. 3dly. Voted to build him a house and barn according to the directions he has given ; Mr. Cheney providing glass and

nails and iron. 4thly. Voted to break up, and fence in, and fit to sow, eight acres of land; four acres upon the hill, 2 acres to be planted out with orcharding this year, and 4 acres to be broak up on the plain this year, the other 2 acres to be done within four years. 5thly. Voted to get Mr. Cheney twenty five cords of wood yearly his life time. 6thly. Voted to give Mr. Cheney each man one day's work yearly for six years, his house and barn to be built in four years, always provided Mr. Cheney be our ordained minister.

Thomas Barnes, Moderator.

Approved and allowed by the Committee for Brookfield, May 16th, 1716, provided Mr. Cheney be their settled minister three years.

SAMUEL PARTRIDGE.

JOHN PYNCHON.

SAMUEL PORTER.

ERENEZER POMEROY.

July 16, 1717. At a meeting of the Inhabitants of Brookfield. Voted, the third Wednesday in October next is appointed and set apart for Mr. Cheney's ordination. Voted that the town celebrate and set apart a day of fasting and prayer to implore God's presence with us in this solemn and weighty matter, which day is left to Mr. Cheney to appoint; Full and clear votes.

R.

To his Excellency Samuel Shute, Esq. Captain-General and Governor in Chief in and over his Majesty's Province of Massachusetts Bay in New England.—The honourable Council and Representatives convened in General Court the 28th of May, 1718.

We undernamed the Committee for Brookfield after many dis-appointments by War and otherwise which for a long time the people have laboured under, by the good Providence of God are now so increased, that they are now near fifty families on the place, have near finished a very convenient meeting house, have settled a Church and ordained an orthodox and learned minister, we humbly propose, that they be made a Township, to order all the affairs of a Township according to the direction of the law by themselves, and said Committee released; which we sub-

mit to the Court's determination and for your Excellency and Honors shall ever pray.

SAMUEL PARTRIDGE.	} Committee	
SAMUEL PORTER.		for
LUKE HITCHCOCK.		Brookfield.

In the House of Representatives November 12th, 1718, read and ordered that the prayer of this petition be granted and that the inhabitants of the town of Brookfield be invested with all the powers, privileges and authorities to direct, order and manage all the affairs of the said township, that other towns are or ought to be invested with; and that the Committee be dismissed from their care of them with the thanks of Court for their faithful service. Agreed the said town to lye to the county of Hampshire.*

Sent up for concurrence,

John Burrell, Speaker.

In Council, November 12th, 1718.

Read and concurred, with the amendments sent down for concurrence,

J. Willard, Secretary.

A true copy from the files, Examined,

J. Willard, Secretary.

At a great and general Court or Assembly of his Majesty's Province of the Massachusetts Bay in New England held at Boston on Wednesday the 4th November, 1719. December 3d, 1719. A petition of Thomas Barnes and others of the Select men of the town of Brookfield in behalf of said town shewing that by an order of the General Court held in May, 1701, the Committee for the said town were directed to survey and make a plot of the said township containing by grants the contents of eight miles square, and lay before the Court such plot for further consideration of the bounds of the said township: that the same has been cut; the plot being mislaid and no act of the Court passed thereon: therefore praying that the said survey and plot may be accepted and confirmed and that the inhabitants may have the same power and privileges, that other towns are vested with.

In the house of Representatives read and resolved that the prayer of this petition be granted, and that the bounds of the township of Brookfield be granted, confirmed and established accordingly and agreeable to a plot thereof and herewith exhibited, taken by Timothy Dwight surveyor; and,

* Worcester County was incorporated April 2d, 1731, and Brookfield was included within its limits.

that the inhabitants that now are, or hereafter shall be, are invested with all the powers, privileges and authorities that other towns have, and, that the choice of town officers made for said town in March is hereby approved and confirmed.

In council read and concurred,

Consented to, Samuel Shute.

As the population increased in the neighbourhood of Brookfield, new towns were formed ; and in their incorporation some of them obtained portions of the territory included in this grant. A large part of the town of Western, a small portion of New-Braintree, and of Ware, and the whole of North-Brookfield, originally belonged to this town. Its present boundaries are north by New-Braintree, and North-Brookfield ; east, by Spencer and Charlton ; south, by Sturbridge and Brimfield ; west, by Western, and Ware. It is said to contain about 27,000 acres of surface. Few towns present so varied and pleasing scenery. There are two extensive ponds ; one in the west parish called Wickaboag, the other in the south parish, called Quaboag. Two streams (rising from several sources in Oakham, Paxton and Spencer, the one called by the first settlers " Five mile River," and recently " Mill River ;" and the other " Seven mile River) form a junction and empty into the northeastern part of Quaboag pond. Near the northwestern corner of the pond is an outlet called Quaboag river, which proceeds slowly in its channel through extensive meadows, till it arrives near the southwest part of Wickaboag pond ; where it receives from this pond a tributary, and takes the name of Lashaway. In Western and Palmer it receives many other tributaries, takes the name of Chickopee, and passes westward, till it empties into the Connecticut.

Brooks and small streams intersect the town in various directions, contributing to the fertility of the soil, the amenity of the place, and the convenience of the cattle ; but for want of descent they are not suitable for mills.

There are several springs, whose waters are sufficiently impregnated with iron and other minerals to be highly useful in some diseases. The chalybeate springs of the South Parish have been a resort of invalids ; and many are said to have been relieved by the use of the water. There is also a spring on the border of the pond near the meeting house in the first parish. In the fall and winter it has often been covered by the rise of the pond. In the few cases, in which its waters have been used for dyspepsia and similar diseases, it has been found highly ben-

eficial. A project is formed to protect the spring from the occasional inundation of the pond and to render it a pleasant resort.

The waters of the pond seem to be impregnated in a small degree with iron. Vast quantities of ore have been annually taken from it and transported to the Foundry.

Representatives in the Legislature of Massachusetts.

1719 Thomas Baker.

From this time to 1731, I have not been able to learn that the town was represented.

1731	Joseph Dwight	1760	Jabez Upham
1732	Samuel Barnes	1761	Jedediah Foster
1733	Joseph Dwight	1762	" "
1734	Joseph Dwight	1763	" "
1735	Joseph Dwight	1764	" "
1736	Joseph Dwight	1765	" "
1737	none	1766	" "
1738	Joseph Dwight	1767	" "
1739	Joseph Dwight	1768	" "
1740	Josiah Converse	1769	" "
1741	Joseph Dwight	1770	" "
1742	Josiah Converse	1771	" "
1743	Josiah Converse	1772	" "
1744	Thomas Gilbert	1773	" "
1745	Josiah Converse	1774	" "
1746	Thomas Gilbert	1775	" "
1747	Josiah Converse	1776	Benjamin Rice
1748	Joseph Dwight	} Speaker of the House.	
1749	Joseph Dwight		
1750	Josiah Converse	1777	John Phipps
1751	Joseph Dwight		James Converse
1752	none—and in consequence of their failure the town was fined £ 14.		Benjamin Rice
		1778	John Lysecomb
		1779	Jedediah Foster
1753	William Ayres	1780	Dwight Foster
1754		1781	Phineas Upham
1755		1782	Phineas Upham
1756	Jabez Upham	1783	Benjamin Rice
1757	Jabez Upham	1784	Benjamin Rice
1758	Jabez Upham	1785	Phineas Upham
1759	Jabez Upham	1786	Daniel Forbes

1687	Daniel Forbes	1811	Thomas Hale
	Nathaniel Jenks		Oliver Crosby
1788	Daniel Forbes		Jabez Upham
1789	Daniel Forbes		Elijah Clapp
1790	Daniel Forbes	1812	Oliver Crosby
1791	Dwight Foster		Elisha Hammond
1792	Dwight Foster		Simeon Draper
1793	Thomas Hale, jun.	1813	Samuel B. Rice
1794	Thomas Hale, jun.		Oliver Crosby
1795	Thomas Hale, jun.	1814	Seth Field
1796	Thomas Hale, jun.		Oliver Crosby
1797	Phineas Upham	1815	Elisha Hammond
1798	Thomas Hale		Simeon Draper
1799	John Cutler	1816	Simeon Draper
1800	John Cutler		Israel Smith
1801	John Cutler		Samuel B. Rice
1802	John Cutler	1817	Seth Field
1803	John Cutler		Simeon Draper
1804	Jabez Upham	1818	Seth Field
1805	Jabez Upham		Simeon Draper
1806	Jabez Upham	1819	Simeon Draper
1807	Oliver Crosby		Seth Field
1808	Dwight Foster	1820	none
	Rufus Hamilton	1821	Joseph W. Hamilton
	Oliver Crosby	1822	Seth Field
	Isaac Nicholls	1823	none
1809	Dwight Foster	1824	none
	Oliver Crosby	1825	Thomas Bond
	Rufus Hamilton	1826	Heman Stebbins
	Simeon Draper	1827	John Homans
1810	Thomas Hale		Ebenezer Merriam
	Oliver Crosby	1828	Alanson Hamilton
	Elisha Hammond		John Homans
	Rufus Hamilton		

North Brookfield.

1813	Thomas Hale.	1821	none
1814	none	1822	none
1815	none	1823	Charles Henshaw
1816	none	1824	none
1817	Thomas Hale	1825	none
1818	none	1826	none
1819	none	1827	Eli Forbes
1820	none	1828	William Adams

The following inhabitants of Brookfield have been Senators for the county of Worcester in the Legislature of Massachusetts during the period designated by the dates connected with their respective names.

1780	Honorable Joseph Dorr*	1783.
1798	Honorable Thomas Hale	1810.
1808	Honorable Pliay Merrick	1808.
1815	Honorable Oliver Crosby	1818.

Representatives in Congress.

1793	Honorable Dwight Foster	1801.
1807	Honorable Jabez Upham	1809.

Senator in Congress.

1800	Honorable Dwight Foster	1803.
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S.

At a legal meeting of the Inhabitants of Brookfield on Monday the 28th day of November, 1748. Then voted Joseph Dwight, Esq. moderator for said meeting. After a long debate the question was put by the moderator, whether they would grant the prayer of the petition of Captain Witt and others, praying to be set off a separate precinct with butts and bounds as set forth in said petition and it passed in the negative.—Then voted that the petitioners and such others of the northeasterly part of the said town, who shall signify their desire under their hands to the clerk of the town therefor within three months from this day, provided their possessions do not exceed a third part of the said town for quantity and quality be set off a distinct and separate parish. And then voted to concur with the vote of the Church in their choice of Mr. Elisha Harding to be their minister.

December 22d. Met according to appointment, and after a considerable debate thereon voted that there be given and granted to Mr. Elisha Harding for his encouragement to settle in the Gospel ministry in said town the sum of one thousand pounds old tenor currency. 2dly. Voted that there be given and granted to the said Mr. Elisha Harding for his yearly salary and sup-

* At the time of his election he resided in Ward.

port during the time of his continuance in the ministry aforesaid the sum of five hundred pounds old tenor currency accounting the same as though to be paid in Indian corn at 20s. per bushel and rye at 30s. per bushel, and wheat at 40s. per bushel, and so the five hundred pounds to be diminished or increased yearly in proportion to the prices of those commodities as they shall yearly rise or fall and be commonly bought or sold in said town ; provided he release to the town all right to the ministry lands or in case he inclines to have the improvement thereof he have the liberty thereof allowing and paying as much as any other person or persons would give therefor.

T.

In consequence of the annoyance occasioned by Indians instigated and employed by the French it was deemed expedient to undertake an expedition for the conquest of Canada. Extensive preparations were made by the inhabitants of this place to bear their part in carrying the project into execution. Arms and ammunition were procured and stored in the house of General Dwight, now owned by Mr. Nathaniel Lynde. Winter was regarded as the most favourable time for the expedition, and hence a quantity of "*snow shoes*" were made and deposited in the same place to facilitate the enterprise.*

At a town meeting in May, 1776, the question was asked "whether the town would support the Honorable Congress in the measure, if they for our safety should see fit to declare the colonies independent of Great Britain, and it passed in the affirmative almost unanimously," and during the whole of that eventful struggle they did not yield to despondency, nor fail to redeem the pledge which they had given.

In 1787, when the insurgents under Shays disturbed the peace of the State and threatened to destroy our civil institutions, the inhabitants of this place were not uninterested spectators of the scene. And though it is admitted, that a portion of them were found in the ranks of the insurgents, yet it cannot be denied, that the government received from the remainder a prompt and efficient co-operation. A company was sent to Worcester to protect the Court about to sit in that place. These were soon or-

* The "*snow shoes*" remained in the house till after the reduction of Quebec by General Wolfe in 1759: In the winter of 1761, or 2, several pairs of them were borrowed by Mr. Jesse Abbot and his friends to effect the interment of a person, who died when there was an unusual depth of snow.

dered to Springfield. Others from the town were added to them. The troops from Brookfield on the side of the government consisted of a company of Infantry from the South Parish, a portion of Colonel Crafts' Regiment of Cavalry, and a company of Volunteers from the town at large, under the command of Colonel Jeduthan Baldwin, as Captain; Colonel Banister, and Major Goodale, as Lieutenants. This Company, joined to Colonel Crafts' Troop, and conveyed in sleighs, was very efficient. They were sent on an expedition to a town, then called Murrayfield, to intercept provisions destined for Shays' men from Berkshire, guarded by 50 soldiers under the command of Colonel Ludington. By a rush on the village at midnight the whole party was taken with 14 sleigh loads of provisions and safely lodged the next day at Northampton. The next day the little remnant of Shays' men were pursued and routed at Petersham.

U.

Before giving a list of the individuals of this town, who have received collegiate honors, it is proper to mention the following persons, who either resided elsewhere at the time of their graduation, or did not receive the advantages of literary Institutions.

Brigadier General Joseph Dwight was the son of Henry Dwight of Hatfield, born October 16th, 1703, settled at Brookfield, removed to Great Barrington, and died June 9th, 1765. He was graduated at Harvard College, 1722. Admitted to the practice of Law at Worcester on the first establishment of the county, was a member of the Council, Colonel of the Militia, Brigadier General in the expedition against Louisburg in the year 1745, and afterwards Judge of the Court in the County of Berkshire. See also p. 46.

Honorable Jedediah Foster was born at Andover, and was graduated at Harvard College in 1744, and settled in Brookfield. In 1754 he was appointed a Justice of the Peace and of the Quorum for the county of Worcester. In 1751 he was appointed a Major of forces raised for the defence of the country, when threatened with an invasion by the French advancing by way of Crown Point and lake Champlain. He was a member of the "Provincial Congress" and at the commencement of hostilities with Great Britain and before the government was established, he was chosen by the people as Colonel of a Regiment. In July, 1755, he was appointed a member of the supreme

Brookfield

Council. He was afterwards a Judge of Probate and also of the Supreme Court. In March, 1779, he was a member of the convention at Cambridge for the purpose of forming a Constitution and a member of the Committee for drafting it. He died much lamented October 17th of the same year, aged 55. See also p. 46.

Honorable Joseph Dorr was graduated at Harvard College in 1752, settled in Ward, and afterwards removed to Brookfield, where he died October 31st, 1808, aged 78. He was appointed a Judge of the Court of Common Pleas in 1776 and resigned in 1801. Judge of Probate in 1782, and resigned in 1800. In 1780 he was chosen senator for the county of Worcester.

Honorable Pliny Merrick was graduated at Harvard College in 1776, was appointed a Justice of the Court of Sessions in 1807, and in 1808 was chosen a Senator for the county of Worcester. He died March, 1814 aged 59.

Honorable Oliver Crosby was born at Brookfield June 3d, 1766. Though he did not receive the advantages of a public education, yet by his solitary efforts, and the excitement produced by a society* for mutual improvement, he acquired a strength of mind and an acquaintance with facts which qualified him to fill several important stations. In 1814 he was appointed a Justice of the Court of Common Pleas, and in 1815 he was elected a Senator for the county of Worcester. He died July 24th, 1818. See also pp. 47, 48.

Honorable Diederick Leertouwer consul of their High Mightinesses, the States General of the United Netherlands for the States of Massachusetts and New Hampshire, resided many years in this town. He died August 24th, 1798, aged 38. His family have returned to Europe.

*This association was formed chiefly by the influence and enterprize of the Honorable Oliver Fiske. Its records are said to be still extant. It is believed that a development of the plan, exercises, and especially of the effects of this society would cast light on the subject of modern Lyceums—and furnish youth with strong inducements to engage in the business of mutual instruction.

GRADUATES AT DIFFERENT COLLEGES.

H. U. denotes Harvard University. Y. C. Yale College. B. U. Brown University. D. C. Dartmouth College. U. C. Union College. M. C. Middlebury College. W. C. Williams College. A. C. Amherst College.

Joshua Upham. H. U. 1763. Judge of the Supreme Court, in the Province of New-Brunswick.

Enos Hitchcock. H. U. 1767, D. D. Minister in Providence, R. I.

Theodore Foster. B. U. 1770. Lawyer in Providence R. I. and for 13 years a member of the United States Senate.

Dwight Foster. B. U. 1774. Lawyer in Providence and on the death of his father the Hon. Jedediah Foster, he returned to Brookfield. In 1779, he was elected a member of the convention for forming the Constitution. He was commissioned a justice of the Peace and of the Quorum in 1788, Special Justice of the Court of Common Pleas, for the county of Worcester 1792, and in June of the same year, High Sheriff of the County. In 1792, He was chosen one of the Electors of President and Vice-President of the United States. He was commissioned Chief Justice of the Court of Common Pleas for the county of Worcester, in July, 1801; and continued in that office till 1811. He was a member of the Council of Massachusetts in 1818; and died April 29, 1823, Aged 66. See also pp. 46, 47, 48.

Tilly Rice. B. U. 1777. Physician in Brookfield, and member of the Massachusetts Medical Society.

Samuel Hinckley. Y. C. 1781. Judge of Probate for the county of Hampshire.

Pelletiah Hitchcock. H. U. 1785. Lawyer in Brookfield.

Merrick Rice. H. U. 1785. Lawyer in Lancaster, and afterwards in Harvard.

Jabez Upham. H. U. 1785. Lawyer in Brookfield. He died November 8th, 1811, aged 47. See also pp. 47, 48.

Ames Crosby. H. U. 1786. Chosen tutor in 1788, and continued in office till 1792. Lawyer in Brookfield.

Benjamin Joseph Gilbert. Y. C. 1786. Lawyer in Hanover, N. H.

Oliver Fiske. H. U. 1787. Physician in Worcester. Mem-

*Member
to L
of Mass.*

ber of the American Academy of Arts and Sciences, and of the Massachusetts Medical Society. Register of Deeds for the county of Worcester, from 1816, to 1821. Member of the Executive Council from 1808, to 1810, and from 1812 to 1815. Justice of the Peace and of the Quorum through the Commonwealth, and Special Justice of the Court of Common Pleas, for the County of Worcester.

George Baxter Upham. H. U. 1789. Lawyer in Claremont, N. H. and member of Congress.

Phineas Walker. B. U. 1790. Judge of Probate, New-Hampshire.

Samuel Fiske. H. U. 1793. Merchant in Claremont, New-Hampshire.

Lovell Walker. D. C. 1794. Lawyer in Templeton.

Daniel Gilbert. D. C. 1796. Lawyer in North Brookfield.

John F. Jennison. D. C. 1797.

William B. Bannister. D. C. 1797. Lawyer in Newburyport.

Joseph Williston. H. U. 1799. Sailing Master United States' Ship, Java. Mediterranean.

Jonathan Parsons Hitchcock. B. U. 1799.

Enos Cutler. B. U. 1800. Tutor from 1800 to 1801.

Samuel Upham. D. C. 1801.

Charles Gilbert. D. C. 1801.

Henry G. Rice. H. U. 1802. Merchant in Boston.

John Reed. Y. C. 1803. Merchant in Boston.

John Foxcroft. H. U. 1807. Merchant in Worcester.

Harvey Jenks. B. U. 1810.

Joel Hawes. B. U. 1813. Minister of the First Church in Hartford, Connecticut.

Pliny Merrick. H. U. 1814. Lawyer in Worcester. County Attorney.

Samuel B. Rice. H. U. 1816. Brookfield.

Alfred Dwight Foster. H. U. 1819. Lawyer in Worcester.

Henry Upham. H. U. 1819. Merchant, Boston.

John C. Nichols. Y. C. 1824. Student in Theology, New Haven.

Lucius W. Clark. B. U. 1825. Candidate for the ministry.

Caleb Sprague Henry. D. C. 1825. Pastor of the congregational Church, Greenfield.

Israel Hamilton. M. C. 1825. Lawyer, Urbana, Ohio.

Albert Spooner. U. C. 1826. Associate Preceptor in Leicester Academy.

Arad Gilbert. Y. C. 1826. Student at Law.

Calvin Ellis. A. C. 1826. } Medical

Albert Williams. A. C. 1826. } Students.

Hollister B. Gilbert was three years a member of W. C. and took a dismission in 1825 : Lawyer, Troy, N. Y.

Josiah Addison Cary. Member of Amherst College.

Since the incorporation of North Brookfield as a town the following persons have been graduated.

Thomas Adams. D. C. 1814. Pastor of the Church in Vassalboro, Maine.

Ebenezer Strong Snell. A. C. 1822. chosen Tutor 1825. Preceptor of Mathematicks and Natural Philosophy, 1827.

V.

The FIRST CHURCH, in Brookfield, was formed October 16th 1717, and is the oldest of those between Marlborough and the towns on Connecticut River. The subjoined COVENANT is not known to have been materially altered since the formation of the Church.

YOU do now in the presence of the great and holy GOD, the elect Angels, and this assembly of witnesses, enter into a solemn and perpetual covenant, never to be forgotten, never to be broken.

You sincerely and cordially give up yourself to that GOD whose name alone is JEHOVAH ; taking GOD the Father to be your GOD and Father, GOD the Son to be your only Saviour and Redeemer, GOD the Holy Ghost to be your Sanctifier and Comforter.

You submit yourself to Christ, and accept him as the Prophet, Priest, and King of your soul, the Great Head of the Church, and the only Mediator of the covenant of grace ; promising that by the assistance of the Holy Spirit, you will keep the covenant of the LORD inviolably ;—that you will cleave to the LORD Jesus Christ by faith and gospel obedience ;—and will endeavour to reform your life as to all known sin, whether open or secret ;—will live in the conscientious discharge of all duty toward GOD and man ;—walking in all the commandments and ordinances of the LORD blamelessly ;—that you will endeavour that the inward temper of your mind be conformed to GOD's will and word ;—and that you will follow the excellent example which Christ has set you for the rule of your life.

You also give up yourself to this Church in the LORD ; and freely covenant and bind yourself to walk as a regular member

of Christ's church ; to obey them that have rule over you in the LORD—to read GOD's word, and to live in the practice of *social and secret* prayer, and in a diligent attendance on the word preached, and ordinances administered : relying on the grace and all-sufficiency of Christ, which are sufficient for you—You promise to walk according to what you now know, or shall know to be your duty.

Do you sincerely and cordially consent to the covenant now proposed?

We then receive you as a sincere disciple of Christ, and a member of the same church with ourselves, promising, so long as GOD shall continue you among us, to watch over you with meekness and brotherly love ; and may the Lord add to the numbers and graces of his church, and finally bring us all to join the general Assembly, and Church of the First-born, whose names are written in heaven. Amen.

Reverend Thomas Cheney was graduated at Harvard College, 1711. He is described as an acceptable preacher, and as sustaining the character of a good man, and faithful pastor. He died December 11th, 1747, aged 57. During his ministry the Reverend George Whitfield passed through the town. Many of the people were desirous of hearing him ; but Mr. Cheney was exceedingly reluctant. He had heard the calumnies, which were circulated against this man of God, and feared, that the tendency of his visit would be to produce irregularity. At length, however, he consented that the meeting house should be opened. By this time so many people were collected, that the house would not contain them and the meeting was held in a field northwest of the house now owned by Mr. Baxter Barnes. The rock on which Mr. Whitfield is supposed to have stood during his sermon, is often pointed out with pleasure. His labors were instrumental of exciting the attention and of inducing some of his hearers to work out their salvation with fear and trembling. A revival ensued, of which Mr. Cheney was an active promoter. Many were added to the church. Of these none now remain. The last subject of this work of Grace died in 1819, aged 100 years and 7 months.

V 2.

Reverend Elisha Harding was graduated at Harvard College in 1745. The sermon at his ordination was preached by the

Reverend Nathan Bucknam, pastor of the church in Medway, from Coll. iv. 17. It was printed. Mr. Harding is represented as "a man of singular probity and solid learning;" as one, who 'from a child had known the Holy Scriptures' and made them much the matter of his study.' His public ministrations are described "as serious and calculated to edify and benefit his hearers." The difficulties respecting the location of the meeting house were the occasion of his dismissal. It is believed, that he was not again settled in the ministry.

V 3.

Reverend Joseph Parsons was the son of Reverend Joseph Parsons of Bradford (Mass.) and was graduated at Harvard College with the class of 1752. He was distinguished for the vivacity of his descriptions, the accuracy of his reasoning, and the persuasiveness of his exhortations. In health he was a "promoter of peace, and an example of the christian virtues." His constitution, never strong, began at length to yield to the influence of slow and painful disease. He lingered nearly three years after he became unable to discharge his ministerial duties, and was a "pattern of patience and resignation." He died "strong in faith and full of hope," January 17th, 1771, aged 37.

V 4.

Reverend Ephraim Ward, was born at Newtown, in 1741. and was graduated at Harvard University in 1763. In his ordination the Reverend Samuel Woodward of Weston, made the introductory prayer. Reverend Jason Haven, of Dedham, preached the sermon, from 1 Thess. v. 12, 13. Reverend Eli Forbes D. D. made the consecrating prayer. Reverend Isaac Jones, of Western, gave the charge. Reverend Jacob Cushing, D. D. of Waltham, gave the right hand of fellowship, and Reverend Jonas Merriam of Newtown, made the concluding prayer. The ministry of Mr. Ward was long and peaceful. His characteristic mildness of disposition, and urbanity of deportment secured the affection of all with whom he had intercourse. "As

Mr. Harding built and occupied the house now owned by Captain Perry, opposite to that of Reverend Mr. Stone.

Mr. Parsons built and occupied the house which was afterwards owned and occupied by Reverend Mr. Ward.

a preacher he was evangelical, plain and practical. He held a very respectable standing among his brethren in the ministry and in the neighbouring churches. His apparent sincerity and piety, the sound sentiments, and practical tendency of his discourses rendered him acceptable and edifying”*. His example is remembered almost with veneration. He died at the advanced age of 77.†

Mr. Ward’s printed works are, A Sermon at the interment of Reverend Nathan Fiske, D. D. 1799. A sermon at the funeral of Reverend Josiah Dana, 1801. A sermon delivered at the First Parish in Brookfield, on the 23d of October, 1803, being the anniversary of his ordination and the completion of the 32d year of his ministry.

V 5.

Reverend Eliakim Phelps was born at Belchertown March 20, 1790, and was graduated at Union College in 1814. In his ordination Reverend Joshua Crosby of Enfield made the introductory prayer. Reverend Jedediah Morse, D. D. of Charlestown, preached the sermon. Reverend Daniel Tomlinson of Oakham, made the consecrating prayer. Reverend Joseph Pope of Spencer gave the charge. Reverend Micah Stone of Brookfield gave the right hand of fellowship, and Reverend John Fiske of New-Braintree made the concluding prayer. Mr. Phelps continued in the ministry till 1826, when he received an invitation to become the principal of the Female Classical Seminary in this place. He accepted the invitation, asked a dismission from his people and preached his farewell sermon on the 18th of June. His pastoral relation, however, was not dissolved till the 25th of October, 1826.

V 6.

The present Pastor was born at Watertown, Conn. November 17th, 1796, was graduated at Union College in 1821, and during the next three years was a member of the Theological Seminary at Andover. In his ordination, Reverend Thomas Snell, D. D. of North-Brookfield, made the introductory prayer, Reverend Heman Humphrey, D. D. President of Amherst College preached the sermon from 1 Cor. iii. 6. Reverend Micah Stone of Brookfield made the consecrating prayer, Reverend Timothy M. Cooley of Granville gave the charge, Reverend Monson C. Gaylord of Western gave the right hand of fellowship, Reverend John

* Reverend Mr. Stone’s sermon at the interment of Reverend Mr. Ward.

† Newtown in this article should have been Newton,

Fiske of New Braintree addressed the people, and Reverend Eliakim Phelps, late pastor of the Church, made the concluding prayer.

Deacons.

1717 Henry Gilbert	1776 Joseph Cutler
1717 Joseph Jennings	1788 Levi Gilbert
Comfort Barnes	1809 John Ross
Wright	1809 Samuel Barnes
John Gilbert	1816 Nathan B. Ellis
Amos Rice*	1819 Josiah Cary
1759 Jedediah Foster	1819 John Wood
1763 Thaddeus Cutler	1819 Alfred White
1767 Othniel Gilbert	1828 William Spooner.
1767 Thomas Rich	The last four are still in office.

The record of admissions to the church during the ministry of Messrs. Cheney and Harding is lost.

Admissions by Mr. Parsons	59
By Mr. Ward	378
By Mr. Phelps	180
By Mr. Foot	95
Admissions since 1757	<u>712</u>
Baptisms	1319

The number of deaths in the First Parish since 1771 is 695. Greatest number in one year, 22. Least number, 4. Average number 12.

W.

The SECOND CHURCH was formed May 28th, 1752.

Reverend Eli Forbes, D. D. was born at Westborough in 1726, and was graduated at Harvard College, in 1751. "In 1762, he went as a missionary to the Oneidas, amongst whom he established a church and instituted a school. On his return he brought four Indian youths, whom after educating he sent back to instruct their nation." In 1775, he was dismissed by mutual consent, and was soon resettled in Gloucester, where he died in 1804. Dr. Forbes' printed works are, "A Family Book," containing discourses on Subjects Doctrinal, Evangelical, Practical and Historical, 1801. Also a few Pamphlets.

* Transferred to the third church.

W 2.

Reverend Joseph Appleton, was graduated at Brown University in 1772. In his intercourse with his people he is represented as kind and affectionate; and in his public ministrations serious and ardent. He died July 25th, 1795.

W 3.

Reverend Thomas Snell was born at Cummington, Nov. 21, 1774, was graduated at Dartmouth College in 1795, and received a Doctorate of Divinity from Amherst College, in 1828.

Deacons.

1753 John Cutler	1806 Walter Walker
1753 Jason Bigelow	1810 Humphrey Gilbert
1754 Samuel Gould	1814 John Rice
1764 Reuben Hamilton	1820 Tyler Batcheller
1766 John Bacon	1820 Joseph A. Moore
1779 Benjamin Adams	

The number of admissions to this church from the settlement of Doctor Forbes to that of Reverend Mr. Appleton is	214
From the settlement of Mr. Appleton to that of Dr. Snell	54
Since the settlement of Dr. Snell	173
Number of admissions since 1752	441
Baptisms	847

X.

The THIRD CHURCH was formed April 15, 1756.

Reverend Nathan Fiske, D. D. was born at Weston April 6th, 1733, and was graduated at Harvard College, 1754. He was a highly respectable scholar, and an able divine. In theological views "he was in favor of the pure doctrines of Calvinism, but called no *man* master. He took the sacred oracles for his guide:—and for investigating and understanding their meaning, he ranked high among critics."* He was no less distinguished as a philanthropist and a patriot, than as a christian minister. November 24th, 1799, he preached from Prov. iv. 18. "But the path of the just is as the shining light, that shineth more and more unto the perfect day." At night he retired apparently in good health, and in his sleep his spirit departed to its eternal home. Dr. Fiske's published works are An Historical Sermon 1775. A Sermon on the Public Fast, April 1776. Sermon on

* See Reverend Mr. Ward's Sermon at the Funeral of Dr. Fiske.

Dr. Fiske built and occupied the house now owned and occupied by Rev. Mr. Stone.

the death of Mr. Joshua Spooner, 1778. Sermon at the funeral of the Honorable Jedediah Foster, 1779. An Oration on the capture of Lord Cornwallis, October, 1781. A Sermon at the funeral of Mr. Josiah Hobbs, April, 1784. A volume of sermons, 1794. A Dudleian Lecture, 1796. Two volumes of Essays originally published in various papers by Dr. Fiske were collected and republished after his death, and styled, *The Moral Monitor*.

Mr. Isaac Averill was next invited to become pastor of this church. His ordination was appointed October 1st, 1800, but he died suddenly on the 20th of September.

X 2.

Reverend Micah Stone was born at Reading September 22, 1770, and was graduated at Harvard University in 1790. He was chosen Tutor in 1794, and continued in office till 1795. The sermon* at his ordination was preached by his father, the Reverend Eliab Stone, pastor of the North Church in Reading. In 1827 his civil contract with the parish was dissolved by mutual consent. He remained pastor of the church by terms of special agreement, and on the 24th of August, 1827, a new society was formed, denominated "The Evangelical Society in South Brookfield." With this society the church united by vote, November 5th, 1827.

Deacons.

1759 Amos Rice	1803 Seth Bannister
1759 John Hobbs	1814 Daniel B. Grosvenor
1763 Jabez Crosby	1814 Jonathan Jennings
1787 Daniel Bullard	1822 Calvin Jennings
1788 Gad Williston	1829 Henry Reed.

Number of members originally constituted as the third church in Brookfield.	39
Received by Dr. Fiske	158
By Mr. Stone	106
Number of Admissions since 1756.	264
Baptisms	903

Y.

Reverend George R. Noyes, was born at Newburyport, March 6th, 1798, was graduated at Harvard University in 1818, and was appointed Tutor in 1825, and continued in office till 1827.

* It was printed. The text is Phil. ii. v.

Deacon.

1827. Heman Stebbins.

The number of members of the third church, who adhered to the Parish is	19
Admitted by Mr. Noyes	6
	<hr/>

Z.

BAPTIST SOCIETY.

As early as the year 1748, the Baptists held meetings in the eastern part of the town, and during forty years lectures were occasionally delivered by travelling ministers. In 1788, Mr. Jeremiah Haskell was employed as a preacher, and continued his services a few years. In 1795 a commodious meeting house was erected, and afterwards well finished. The Society was incorporated in 1800, and employed Mr. Nathaniel Price as their preacher. He was succeeded by Reverend Laban Thurber, who was ordained in 1801, and closed his ministry in 1805. From 1805 to 1815, the pulpit was supplied but a small part of the time. The number of members of Baptist Churches in the vicinity was only four. In 1815 the society employed Mr. John Chase then a licentiate, as a stated supply. A revival soon began. The subjects of it united with the Baptist Church in Sturbridge. In the year 1818 the number of members of Baptist churches residing in the vicinity was 37. These were constituted a distinct church and on the 10th of June, the Reverend John Chase, was ordained their pastor. "The following winter a revival began, and many were hopefully converted, and afterwards admitted to the church." The whole number of admissions is

	85
Present number of members.	65

A Universalist Society was incorporated in 1812. A meeting house was built in 1820. The dimensions of the house are, length 43 feet, breadth 40 feet. Reverend John Bisbee jun. was ordained in November, 1820, and received an invitation to become minister of a society in Hartford, Conn. in 1825, which he accepted.

METHODIST SOCIETIES.

A Methodist Society was formed in the South Parish in 1826, and a meeting house erected the next year. The dimensions of the house are, length 45 feet, breadth 30 feet. Number of communicants

In the year 1798, the Methodists began to hold meetings in the north western part of the First Parish. About two years afterwards a church was formed, and in 1823, a meeting house was erected. It is near to the line between Brookfield and Ware, and in the vicinity of a part of New Braintree and Hardwick. The number of communicants in their connexion I have not been able to learn. It is thought, however, to be considerable.

MISCELLANEOUS NOTES.

There have been two newspapers printed in this town. THE MORAL AND POLITICAL TELEGRAPH: Or BROOKFIELD ADVERTISER. By THOMAS AND WALDO, 1794. THE POLITICAL REPOSITORY AND FARMERS' JOURNAL, By E. MERRIAM AND Co., 1798. This paper was published but a few years. The printing of Books, however, has ever since been extensively carried on by this firm.

The Worcester and Brookfield Iron Foundry was incorporated in June, 1826.

PROFESSIONAL GENTLEMEN.

Lawyers.

Elisha Hammond. Y. C. 1802. Admitted to the Bar at Worcester, 1806.

Jesse Bliss. D. C. 1808. Admitted to the Bar at Worcester, 1811.

Heman Stebbins. Y. C. 1814. Admitted to the Bar at Springfield, 1819.

Physicians.

Seth Field.

Lawson Mirick.

David H. Mirick.

John Homans. H. U. 1812.

Aaron Green.

JUSTICES OF THE PEACE IN BROOKFIELD, 1828.

Seth Field

Simeon Draper

Jesse Bliss

Heman Stebbins

Elisha Hammond

Rufus Harrington

Ebenezer Merriam

Skelton Felton

Joseph W. Hamilton

N. M'Clure.

FEMALE SEMINARY.

This Institution was incorporated in 1826, and has been for the most part in successful operation. Its original design was to furnish the means of systematic and thorough female education. It is committed to the care of nine trustees and an equal number of visitors.

Trustees.

Rev. Bancroft Fowler
 Mr. Silas Henry
 Allen Newell, Esq.
 Elisha Hammond, Esq.
 Jesse Bliss, Esq.
 Rev. Joseph I. Foot.
 Rev. Augustus B. Reed
 Rev. John Wilder
 Isaac Davis, Esq.

Visitors.

Rev. John Fiske
 Rev. Thomas Snell, D. D.
 S. V. S. Wilder, Esq.
 Rev. John Nelson
 Rev. Joseph Vaill
 Rev. Simeon Colton
 Abner Phelps, M. D.
 Edwin B. Taintor, Esq.

Teachers in 1828.

REV. BANCROFT FOWLER, PRINCIPAL.
 Mr. William G. Hanaford, Lecturer on Chemistry.
 Miss Ann Grosvenor, Assistant Teacher.
 Miss Lucy Penniman, Teacher in Music.

The BROOKFIELD ASSOCIATION of Ministers was formed at the Reverend Dr. Forbes' in North-Brookfield, June 22d, 1757. It is now composed of 16 members.

The AUXILIARY FOREIGN MISSION SOCIETY of the Brookfield Association was formed at Brookfield in 1824. The amount collected since its formation is \$4549,07.

The SABBATH SCHOOL UNION, of Brookfield and the vicinity, was formed at Brookfield June 18th, 1828, and is composed of the Sabbath Schools in Barre, Brimfield, Brookfield, North-Brookfield, New-Braintree, Hardwick, Holland, Oakham, Palmer, Spencer, Southbridge, Wales, Ware and Western.

SABBATH SCHOOL IN THE FIRST SOCIETY.

This School was first opened in 1817, by a few individuals, during the interval of divine service on the sabbath. The next year it was attended by about 70 scholars. In the spring of 1819, the number increased to 180. From this time till 1828, it varied from 120, to 150. During the past year it has been augmented to 250. Since the commencement of the sabbath school in this place ONE HUNDRED AND FOURTEEN of its members have been admitted to the church. Amongst these is one Candidate for the ministry, one Evangelist, and one Pastor of a church; two or three are now in some of the stages of education preparatory to the ministry, and one (a native of the Sandwich Islands,) has returned to the land of his fathers to co-operate with those who have gone to carry the knowledge of salvation.

Acknowledgments of obligation are due to the Reverend MICAH STONE, of Brookfield, and the Honorable OLIVER FISKE, of Worcester, for their assistance in various notes; and also to JOSEPH WILLARD, Esq. author of the History of Lancaster, for a valuable communication of facts connected with the War of 1675.

To prevent an appearance of anachronism, in p. 29. it is necessary to remember, that previously to 1752, it was common to begin the year on the 25th of March.

Errata.

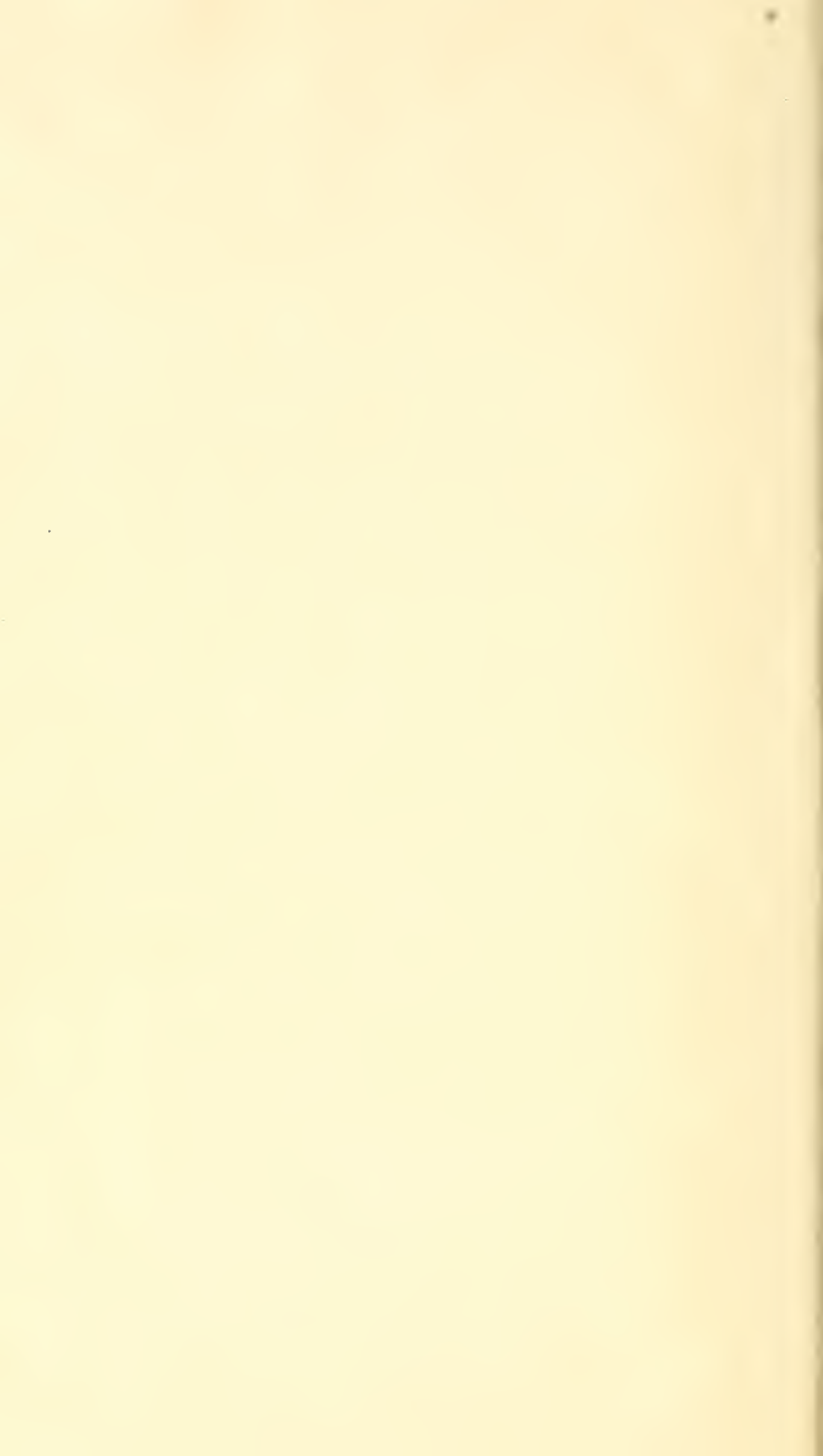
Page 9, Instead of "officers" read affairs.

Page 19, "for sake of the truth," read, for the sake, &c.

Page 22, for "and be", read, that ye be.







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